January 11, 1975

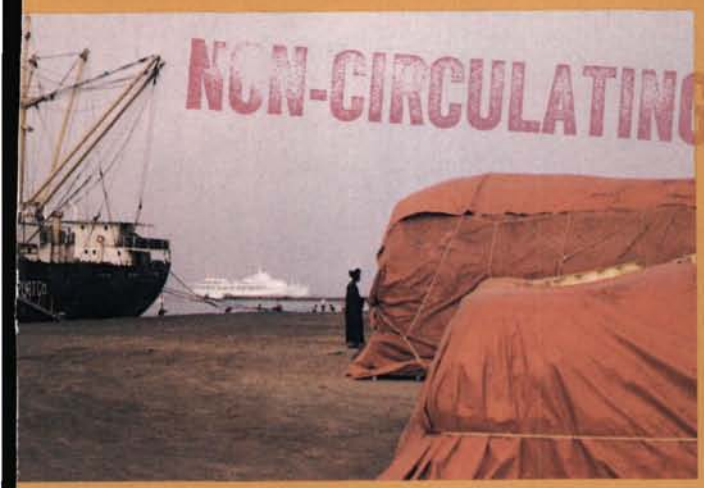
75¢

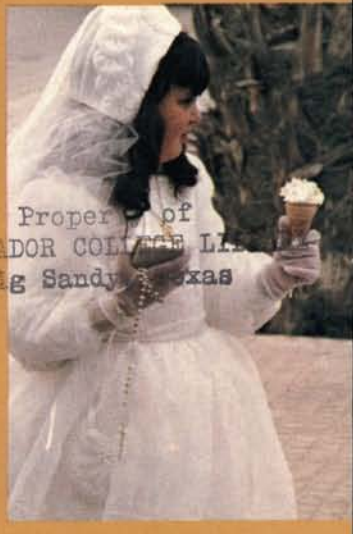
Saturday Review

FULBRIGHT: a last word

WORLD TRAVEL ISSUE

1975 Global Calendar • Photo Contest Winners





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Page 12

Page 20

Page 50

January 11, 1975

FEATURES

4 Editorial *by N.C.*

5 Letters From Readers

6 World Progress Report

8 Top of My Head
by Goodman Ace

50 Music to My Ears
by Irving Kolodin

52 Seeing Things
by Hollis Alpert

61 Light Refractions
by Thomas H. Middleton

62 Manner of Speaking
by John Ciardi

63 World Environment Newsletter

ARTICLES

12 J. William Fulbright: Reflections on a Troubled World
by Russell Warren Howe and Sarah Trott
The outgoing chairman of the Senate Foreign Relations Committee looks to the future with a mixture of hope and skepticism.

BOOKS

20 Time on the Cross
by Robert William Fogel and Stanley L. Engerman; Roll, Jordan, Roll
by Eugene D. Genovese; Slaves Without Masters *by Ira Berlin*; The Problem of Slavery in the Age of Revolution, 1770–1823
by David Brion Davis
Reviewed by Anthony Astrachan

25 New Books
by Dorothy Rabinowitz and Jane Larkin Crain

27 The Glory and the Dream: A Narrative History of America, 1932–72
by William Manchester
Reviewed by John P. Roche

28 Trade Winds *by William Cole*

1975 WORLD TRAVEL ISSUE

29 Some Place Warm, Some Place a Little Gaulish
by Horace Sutton

32 Around the World in 81 Days
by Andre Kostelanetz

37 World Travel Calendar–1975
Compiled by Frances Shemanski

42 SR's World Travel Photography Contest: A Gallery of Winners

46 For the Love of Lens
by Margaret R. Weiss

EDUCATION SUPPLEMENT

53 Catch Them While They're Young *by James Cass*

54 The School as Surrogate Conscience
by Henry Steele Commager
A distinguished historian notes that schools that are required to serve as experimental social laboratories are bound to fail.

58 An Experiment With Tradition
by Fred Hechinger

59 The Educator's Bookshelf
by Stanton Leggett

GAMESMANSHIP

6 Literary Crypt No. 24

8 Wit Twister No. 37

60 Double-Crostic No. 64

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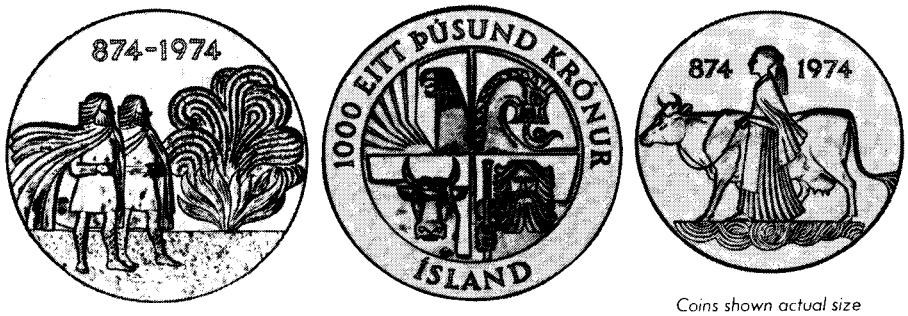
From the British Royal Mint. A saga that has lasted 1100 years, told in sterling silver.



Coins shown actual size

This year the people of Iceland celebrate their 1100th anniversary. It is fitting that the Central Bank of Iceland should have chosen to mark the event with a special limited issue of sterling silver coinage.

The issue has been struck by the British Royal Mint in proof quality to a standard of ·925 pure silver. The dies have been specially polished and the blanks struck with extra firm pressure to show the designs to best advantage.

A Bull, a Bird, a Dragon, a Giant

In Icelandic mythology the country has four guardian spirits; a bull, a bird, a dragon and a giant. They protect the land from invaders. Now, these protective spirits have been woven into a beautiful design to form the common reverse of both coins in this limited Icelandic anniversary issue.

The coins themselves

They are two in number and in the denominations of 500 and 1100 kronur. They depict two of Iceland's traditional legends.

The 500 kronur coin is 35 mm in diameter and weighs 20 grams. The obverse depicts a woman leading a two year old heifer. By tradition, the distance she could cover between dawn and sunset was the boundary of her land.

The 1000 kronur coin is 39 mm in diameter and weighs 30 grams. The obverse depicts two settlers staking their land claim. A man lit a fire at sunrise, walked all day and lit another at sunset. The distance between the two fires marked the boundaries of his territory.

The Icelandic Anniversary Set

The two coin Icelandic proof set is handsomely packaged in an elegant presentation case which shows the set to advantage and protects it as well.

The number of sets is strictly limited and priced at $38 per set. Because of the limited number of sets collectors are advised to act without delay.

Placing your order

Fill in the coupon below and mail it with your check or money order to

The British Royal Mint,
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P.O. Box 700, Dept. 58-40
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Have We Anything to Learn From Other Planets?

Recently, on this page, we reported on a proposal now before the government to build a microwave system capable of communicating with planets beyond the solar system. The proposal is based on the belief of a group of astrophysicists that sentient life exists throughout the universe and that signals from outer space are already falling on the earth. The scientists believe it is possible to develop the means both for sorting out these signals and for transmitting return signals.

At the heart of this proposal is the conviction of the scientists that a medium of communications can provide information of substantial value to life on earth.

Some of the letters received in response to that editorial have questioned whether creatures on other planets have anything to teach us worth the $10 billion required for constructing and operating a microwave grid capable of transmitting signals across cosmic distances.

OUR PURPOSE is to suggest that not all problems on earth have been solved. After several hundred thousand years of existence on this planet, the human species is still bedeviled by unanswered questions that make life less rewarding than it ought to be. The most important of these questions have to do less with technology than with behavior and philosophy.

Certainly it would be nice to know whether extra-terrestrial civilizations have been able to utilize forms of energy as yet unknown to earthly intelligence or to eliminate what we regard as incurable disease, to mention only two of our current and ongoing tangible problems. But it is only a matter of time before the human brain will develop new sources of energy—whether from the sun, tides, winds, fuel cells, hydrogen, or whatever—and also discover cures for all diseases. These, after all, are transient matters of a type that has yielded to human scientific intelligence in the past. Far more persistent and baffling, however, are the abstract problems—the values of life and the way people treat one another. We are still largely illiterate in the knowledge of human relationships.

If other galaxies have civilizations that are unmarked by brutality and violence, it would be useful to know how this came about. The inhumanity of humans to one another continues to be the most serious problem on earth. Overt slavery has been abolished, but exploitation of large numbers of humans by their fellow creatures seemingly knows no end. It would be useful to know whether other sentient creatures have been able to develop a philosophy of living that sees life as the highest value. Also, whether they have been able to retain their sensitivity and respond compassionately to the lives around them.

Next, have other civilizations been able to organize for the widest good? Organizations on earth tend to be tribal. Despite the fact that all earth-dwellers share the same habitat and are dependent on the same conditions for their existence, most of their organizations are directed against one another. There is no organization of the whole that is acting adequately in behalf of the human interest. The human species is intelligent in limited matters, but its efforts to organize for world peace are puny and incompetent.

ARE THERE PLACES in the universe where intelligent creatures are primed psychologically and philosophically more for peace than for war? Places where war has been eradicated and where the emphasis given to a decent existence has a clear priority over the emphasis given to instruments of mass annihilation?

Are there places in the universe where the development of the creative potentiality of the individual is a basic function of society? Where social justice does not have to be fought for every inch of the way but is a source of pride to those who administer it?

Are there places where people have created communities that are not gross alterations of nature? Places where people are not pressed upon one another in tiny cells, inviting squalor and disintegration?

Are there places where people are strong enough to manifest tenderness and are brave enough to make known their trust? Places where people have no difficulty in finding precise words to convey their intent?

Are there places where sentient creatures can nourish themselves adequately without having to kill and devour other species for food?

Are there places where intelligent creatures communicate without ultimatums, where compassion and conscience are more readily summoned than temper?

In short, if there are places in the universe where people make genuine sense of their existence as a species and where they comprehend the delicate connections between the individual and collective existence, all the treasures on earth would be a small price to pay for the clues. We have everything in—and outside—the world to learn. N.C.

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Letters From Readers

Teaching Tots With Toys

Regarding H. Robert Quilitch's article ("Can Toys Really Teach?" November 16), I was happy to see the qualifying statement, "Parents would be well-advised . . . to base their toy buying on . . . whether the toy, assuming it is safe to use, is one their children will enjoy." Upon first seeing the title, I wondered if it should read instead "Should Toys Really Teach?"

There seems to be undue emphasis in the commercial field, especially with the pre-schooler, on the child's intellectual development. This emphasis can result in frustrated children and frustrated parents who are constantly worried that their children are not up to the norm, when the norm should be dictated by the child's individual developing processes. . . .

Certainly, creating a stimulating environment is important, but pushing "educational" toys . . . on a young child may leave the child with a distaste for all forms of education later in life.

Cynthia M. Pease
Great Barrington, Mass.

Legends on the Playing Field

Legends are more abundant in sports today than in any other aspect of Western life. However, Dick Beddoes, in opening his mouth, has put his legend in it ("Two on the 55-Yard Line," November 2). I must even point out the anachronism in putting "soccer" into the mouth of Harvard's H. R. Grant. The word was first used around 1890.

The day the McGill players arrived in Cambridge, they met with the Harvard squad on Jarvis Field and made up two mixed teams. These played a practice game to familiarize one another first with the Harvard rules and then those of McGill. The Harvard rules *did* permit a player to carry the ball but only under rather tricky circumstances. What with this problem and the unfamiliar rubber ball, the Canadians managed to get themselves pretty confused.

The first match, on Thursday, May 15, 1874, was played under the local rules. Harvard won all three "games."...

The following fall Harvard paid its return visit to Montreal, and it was the game here, on October 22, 1874, which was played under both sets of rules. I cannot tell a lie. Even though we used our egg-shaped ball, we lost 0–3. . . . In our centenary re-match, October 19, 1974, we did get our own back, 6–3 (rugby, of course).

Andrew Allen, Director, Information Office, McGill University
Montreal, Canada

Grievous Gaff

As a former United Statesian, I enjoyed your features about Canada, especially the Canadian west. . . . But though Frank Riley ("From the Prairies to the Pacific," November 2) may commendably have left his acquisitiveness behind, he should have brought along a few smidgens more of his inquisitiveness: His referring repeatedly to British Columbia's incumbent premier and government as "Social Credit" suggests that he went through the province with his eyes and ears closed. Dave Barrett and his New Democratic party "socialist horde" themselves *ousted* in 1972 the Social Credit government which, under a man named Bennett, had run the province in their own strange way since 1952. They may be mere labels, but Social Credit right-wing conservatism and the NDP's brand of socialism are so far apart on the political spectrum, and their differences so fundamental, as to make Riley's egregious slips hilarious—and sad.

William E. Messenger
Vancouver, British Columbia

Frank Riley replies:

What can I say? After an incredible lapse happens on the way to the typewriter keys, you can only bow your head to the winds of wrath such as have come my way from Mr. Messenger and others. My sin is made more mortal by the fact that British Columbian events have been so closely interwoven with our personal lives since the late Sixties, when young friends, and then subsequently a near and dear member of our immediate family, moved there as a consequence of Vietnam and much else that was happening in the United States. I have heard them talk for hours about British Columbia politics. When I next hear from them, Mr. Messenger's letter by comparison will seem positively forgiving.

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World Progress Report

First-Class Service

For northern European swallows accustomed to winging south for the winter to bask and breed in Mediterranean climes, last October's migration was something of a bum trip. Unseasonably cold weather and bracing head winds stranded tens of thousands of the feathered tourists in mid-passage, unable to navigate over the Alps and exhausted by the attempt, with no food to be found.

Many died, but many others were saved by Swiss bird lovers. Alerted and instructed by radio broadcasts from the government ornithological station near Lucerne, the citizens took the miserable swallows in from the cold and force-fed them bits of lean meat dipped in water.

The ultimate in travelers aid, however, was provided by Swissair, the national airline, and the Swiss Federal Railways. Riding in ventilated cartons in air-conditioned splendor, many thousands of the wing-weary vacationers were given free passage via the skies over the mountains and the railroad tunnel beneath to the sunny southern slopes of the Alps, and Nice, Marseilles, and Barcelona on the other side.

The World in a Fishtank

While searching for insecticide compounds that offer environmentally safe, effective alternatives to DDT, a group of University of Illinois scientists headed by the eminent entomologist Robert L. Metcalf came up against an unexpected obstacle: There was no adequate technique for assessing the ability of poisonous chemical compounds to dissolve into less toxic or innocent components in natural systems. Thus, Metcalf recalls, "there was no systematic way to measure the impact of a pesticide on human beings or the environment."

Dr. Metcalf's solution was to devise a "model ecosystem"—a small-scale, true-to-life natural environment—in a pet-store-variety, 20-gallon aquarium. On a half-submerged sand slope, Metcalf plants sorghum seeds doused with a test compound that has been "tagged" with radiation to betray its whereabouts.

As the caterpillars devour the sorghum leaves, their wastes contaminate the animal and plant life in the water. The test compound and its by-products pass through the ecosystem's food chain, from the algae and the plankton to the insects and fish. In the process, relatively safe, biodegradable compounds break down into innocuous substances: Potential troublemakers are stored, undissolved, in the fatty tissues of the animals in increasing concentrations along the food chain.

After 30 days, the aquarium is emptied and the plants and animals pulverized for analysis. Thin-layer chromatography identifies the test compound and its degradation products in each extract. By a photographic process called radioautography, the radioactive tag in each extract indicates the precise amounts of the various chemicals remaining.

Dr. Metcalf is convinced that "if we'd had this model ecosystem back in 1939, when DDT was being developed as an insecticide, we probably would have chosen another, biodegradable substance as the major pesticide, and the world would have been a lot better off." Today, with thousands of new chemical formulations being added haphazardly each year to the tens of thousands of man-made substances already in the environment, Dr. Metcalf believes that his model ecosystem can be invaluable.

"Our idea," he says, "is that before anyone sells anything, he ought at least to prove that it's fairly congenial with the environment. Then I would like to see industrial compounds as well as pesticides designed with elements that would break down into water-soluble products.

Among the early users of the model ecosystem is the World Health Organization, which is using it to test alternatives to DDT in an African project to control a fly-transmitted disease called river blindness. The Food and Drug Administration wants to use the system to evaluate veterinary drugs, which pass from animals into people and the environment, while the U.S. Department of Agriculture is testing the ecological effects of herbicides.

At the University of Illinois, Dr. Metcalf's group is using the model ecosystem to study the by-products of coal gasification. "Also," reports Metcalf, "we're trying to evaluate every new agricultural chemical coming into Illinois. So we've got more business than we can handle."

ANTHONY WOLFF

"Get up, Harry, or you'll be late for work and a liberated woman will get your job."

FRASER YOUNG
LITERARY CRYPT NO. 24

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answers on page 48.

L ZATM BLI XISZT MKMJEPNAIW; L TNJMZR SIM, MKMJEVSRE.

LISIEBSDT

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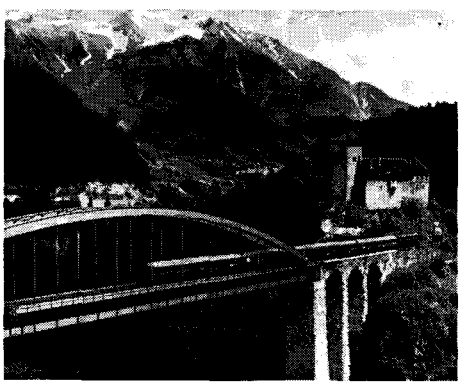
PAMELA FIORI, SENIOR EDITOR, TRAVEL & LEISURE DEC. '73, P. 10—

"Riding the trains of Europe is an easily acquired habit. I'm hooked and never fail to substitute a train for a plane or car whenever I get the chance."



"In the first place, European trains are a lot easier on the nerves than any other form of public transportation.

"They offer the incomparable convenience of center-city to center-city movement....No dilemma of where to put the car. Or how to buck a traffic jam in downtown Rome.

"There's also the opportunity to regroup. You can dwell on what you've just left behind; figure out your next move; study a future destination; make sense out of your currency—and all the while settle into some of the world's most breathtaking and constantly changing scenery.

"Then there is...the often joyous, always compelling chance to meet people."

"Try sitting on a train for a few hours face to face with an utter stranger who has not yet learned the curiously American habit of avoidance reflex. Eye contact will be piercing; knee contact unavoidable. Eventually smiles crack, conversations open up and friendships begin. Trains promote communication."

The Trains of Europe have 100,000 miles of track criss-crossing Europe to speed you anywhere you like in modern comfort. Their frequency and punctuality will amaze you.

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Top of My Head

by Goodman Ace

How to Solve Your Eating-Money Problem

"And perhaps a green salad?" suggested the elegant maitre d' in an elegant restaurant in mid-Manhattan. I nodded.

That nod was pure reflex. His was the voice of my mother at supper, instructing her 10-year-old son to eat the green salad. "It's good for your eyes," she would always say. When I remonstrated, she would add, "Did you ever see a cow wearing glasses?"

That her optimistic prognosis at this late date had missed its target by a wide margin is beside the point. I wondered if the maitre d's mother had told him about unspectacled cows. While I waited to be served, I sat back to read *The New York Times*, turning first to Russell Baker, my favorite humor columnist.

Coincidentally, his piece that day had to do with food. The high price of it. He quoted a letter from a mythical, irate citizen who suggested we can eat our way out of inflationary food prices.

It was quite different from the plan our President seemed to be preaching, that if consumers *stop* eating, prices will drop. Not mentioning that the consumers will drop, too.

"It seems only the Arabs can afford the American Dream these days."

Mr. Baker's letter-writer has had it with the inability of Congress to halt the rise of food prices. He suggests, "If we can persuade large numbers of people to eat the Congressional Record each day, we may begin to terrorize Congress. It is certainly better to eat than to read . . . and if people develop a taste for that sort of thing, it takes a small leap of the mind to imagine that people may soon start trooping up to the Capitol to sink their teeth into the real thing."

That made sense to me. Weird sense, perhaps, and slightly cannibalistic, but these are weird, dog-eat-dog times. So the next day I was at the office of the doctor in charge of my innards, describing my attack of indigestion the night before when the waiter handed me the dinner check. I now handed the doctor Mr. Baker's column.

He read it with a jaundiced eye. From the startled look on his face, I surmised that *his* mother had told him that cows do not eat Congressional Records. It would sour their milk.

"People won't eat Congressional Records," he said.

"Why not?" I asked. "Didn't they eat up all the newspaper and magazine accounts of the Watergate thing? Didn't they relish the transcripts of the tapes? Didn't they come back for second helpings when the Pardon was served?"

"Yes, but that doesn't hold for Congressional Records," said my man of medicine. "As everyone knows, what any congressman says must be taken with a grain of salt. Now, salt is sodium chloride. In the body it breaks to sodium chlorine, which increases water retention, which can produce obesity and cause a rise in blood pressure.

"So eating Congressional Records," he concluded, "or trooping up to the Capitol to take a bite out of Barry Goldwater, will only aggravate your condition. It's obvious it's not the food you eat that's distressing you. It's the check the waiter hands you. This I can correct with a new diet. When you eat in a restaurant, don't order anything on the menu over $5.50."

He handed back Russell Baker's column and said, "Let me know how you make out with your eating-money budget."

Dismissed. A $5.50 dinner. The maitre d's green salad alone last night cost $3.50. Two dollars left for eating money? Whoa! Back up. Eating money. Instead of "*eating* money," put the emphasis on "eating *money*."

I hurried home, took my salad bowl, and in it placed two one-dollar bills. I chopped them, poured on oil and vinegar, mixed it, tossed it, and tasted it. *Voilà!* It was not only your ordinary everyday green salad; there was a distinct tang of mint. And the beauty part—a saving of $1.50.

Well! I didn't need to have an apple fall on *my* head to know I had invented a cure for inflation. I tried it the next day with an herb omelet, chopping up a one-dollar bill; the following days with other delights your folding money can be folded into.

To receive a free booklet of these exotic money-baking recipes, write to Russell Baker, P.O. Box 123, Washington, D.C. I will repeat that address: Russell Baker, P.O. Box 456, Casper, Wyoming.

I realize there will be some who complain that it's illegal to mutilate U.S. currency. My answer to that is that the dollar bill has already been mutilated to about 50 cents.

P.S.: While we're on the plight of our economy, in passing I should add I found it amusing to hear President Ford blame our cruel inflation on the Democrats. "They're the Big Spenders," said the man who offered to spend $850,000 on a friend to move him from Washington, D.C., to San Clemente, Calif. □

WIT TWISTER NO. 37

Edited by Arthur Swan

The object of the game is to complete the poem by thinking of one word whose letters, when rearranged, will yield the appropriate word for each series of blanks. Each dash within a blank corresponds to a letter of the word. Answers on page 48.

A crisp — — — — — — — —
may well be simple fare,
But making one — — — — — —
— — the nicest care.
Though — — — — — — — — its
seasoning must be,
A slight excess makes it unsavory.

A.S.

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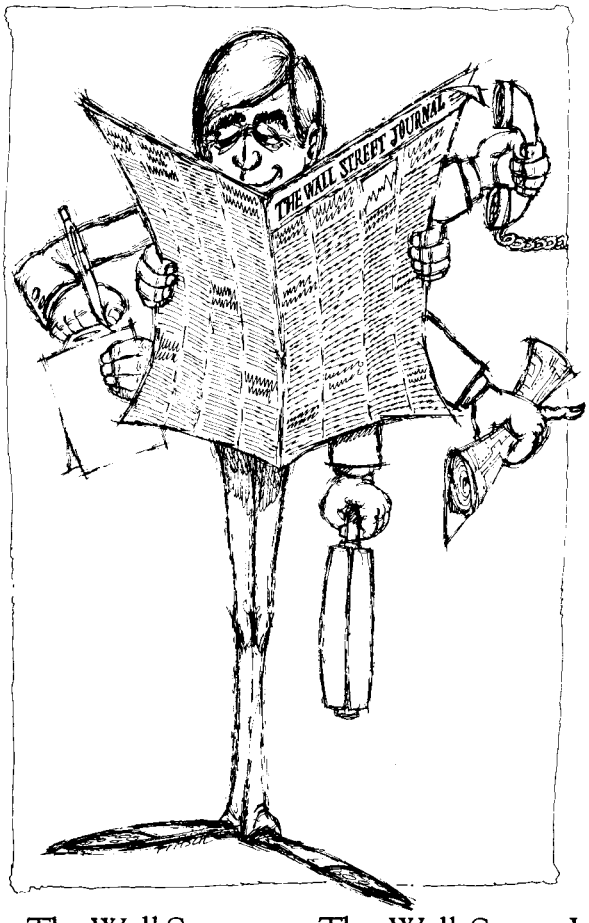

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– JOHN RUSSELL, art critic, *The New York Times,* and author of *The Meanings of Modern Ar*

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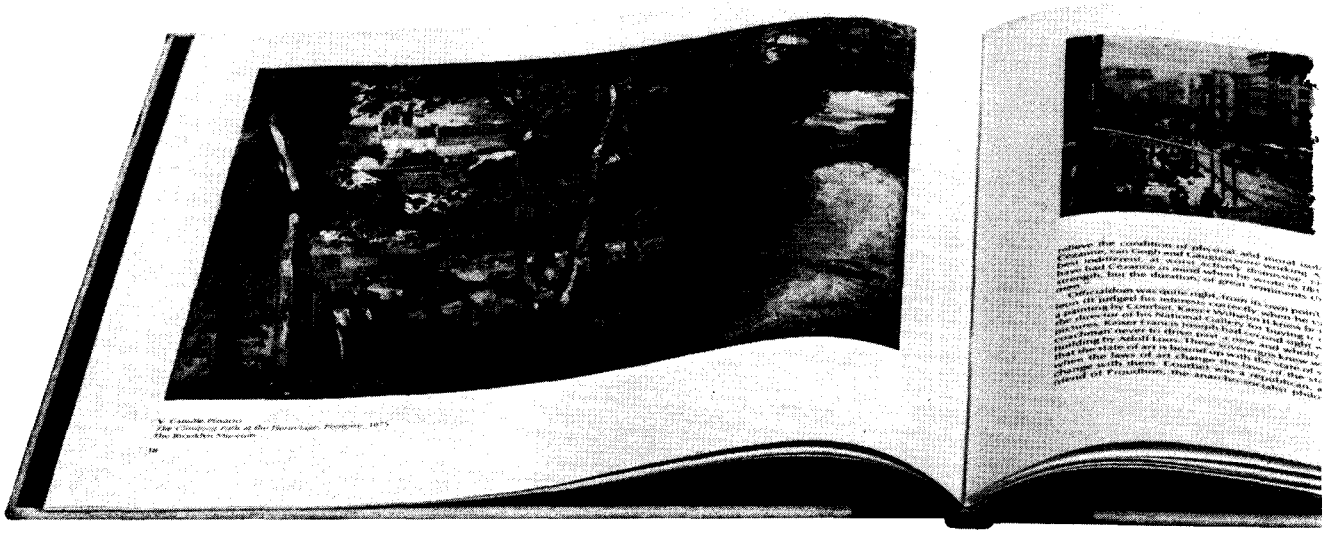

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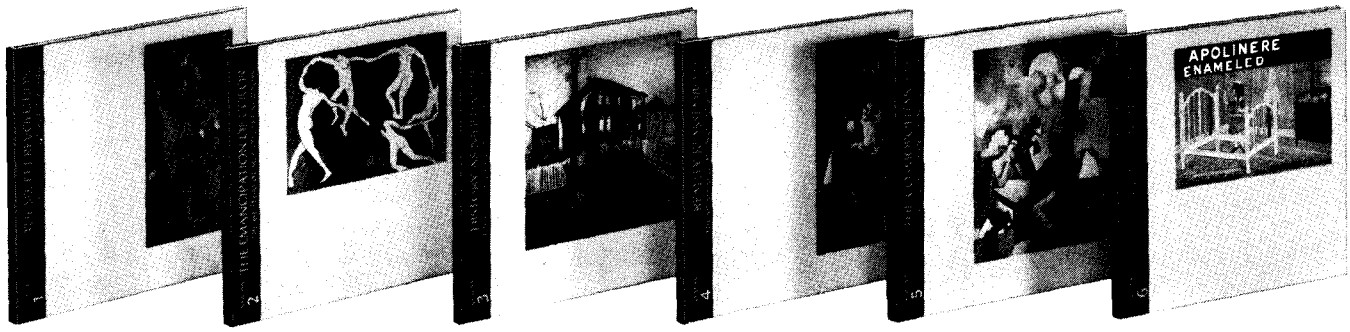

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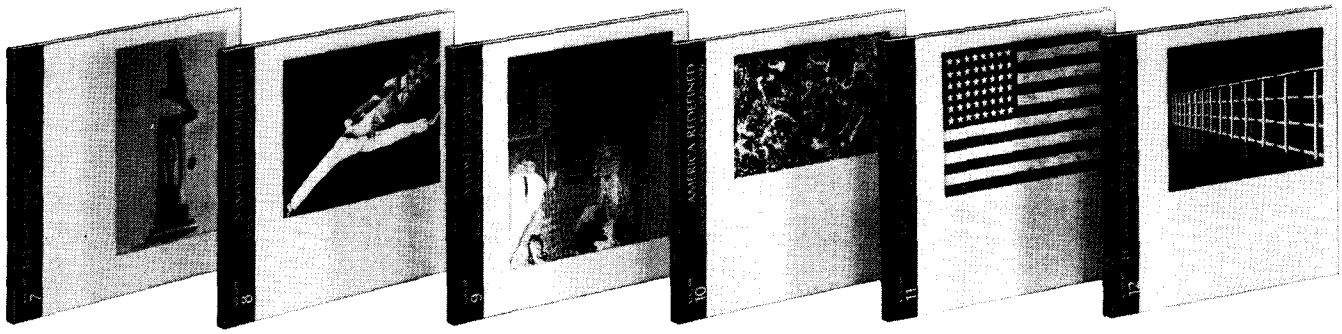

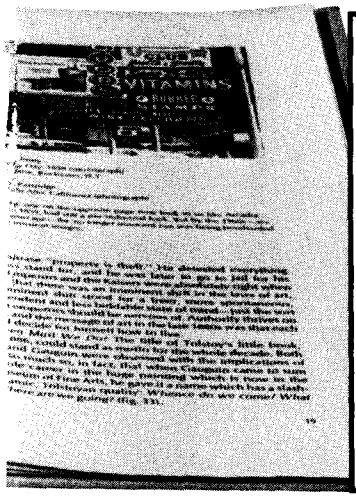

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J. William Fulbright:
Reflections on a Troubled World

by Russell Warren Howe
and Sarah Trott

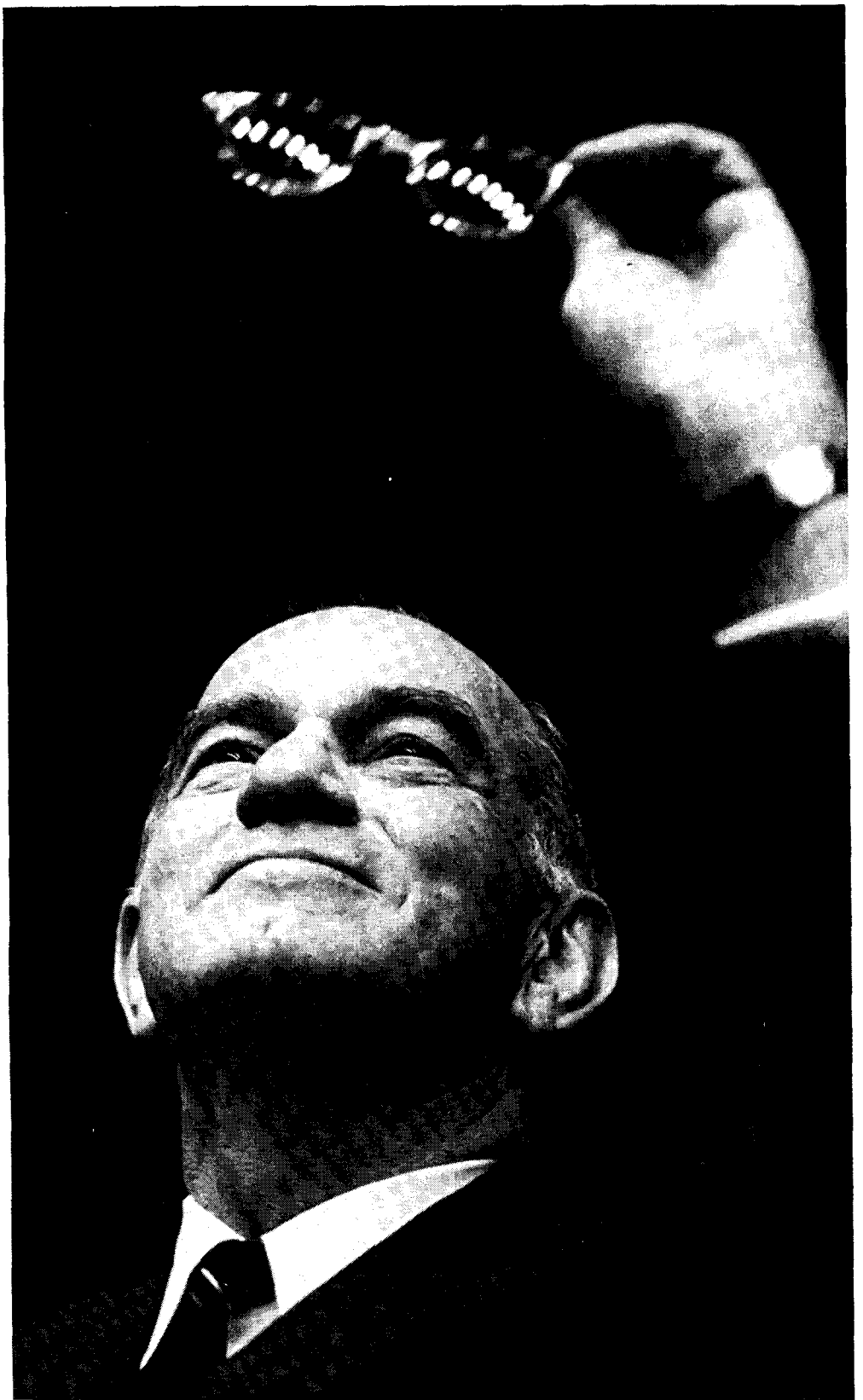

Photo Trends

Washington

This month Capitol Hill loses one of its giants. Defeated in last year's Democratic senatorial primary in Arkansas, J. William Fulbright will go into official retirement, and his chairmanship of the powerful Senate Foreign Relations Committee will pass to John Sparkman of Alabama.

After two years as a congressman and 28 as a senator, Fulbright, now 69, has much to look back upon and a wry propensity for looking toward a possible future without war. The creator of the Fulbright scholarships has been a tireless advocate of international understanding and of greater use of the United Nations—an organization first proposed in a resolution by freshman Congressman Fulbright 29 years ago. For three decades, in books and speeches, he has castigated what he describes as America's equation of power with virtue: Now, billions of defense dollars later, a new generation has mostly swung into line behind his ideals.

In his Senate office Fulbright spoke with us about the prospects for world peace. He interpreted Russia's and China's views on coexistence with the West and the degree of willingness of Israel's neighbors to accept an honorable peace in the Middle East. He spoke about new weapons systems and bases, future relations with Cuba, a Palestinian state, and oil price-fixing. He looked forward, with a mixture of hope and skepticism, to more rationality in world affairs, under circumstances in which, he admits, "our consciousness of justice is survival and security."

Is there a strong prospect of a long period of peace now? Was there an element of truth in President Nixon's saying that his foreign policy has given us a generation of peace? Could this reinforce democracy in America?

Senator Fulbright: The present outlook, for the Western world at least, is a gloomy one—largely because of the irrationality of the leadership, especially in the United States. We've been bemused and diverted by a messianic spirit which has led us into a course of action that has

Washington freelance reporters Howe and Trott are writing a book about foreign lobbyists.

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little to do with the welfare of our own people and our traditional friends. One example is the neglect with which we have treated the United Nations, although we played a principal part in its creation.

But yes, I would certainly hope that there is at least a prospect for peace, unless we take leave of our senses. I think the A.B.M. treaty will be seen as a landmark, in that the two great powers—the two greatest military powers—admitted that each had no defense against the other's weapons. Surely this should help us find other ways than the threat of nuclear warfare as the main sanction in international relations.

As for Mr. Nixon's generation of peace, I think his going to Russia and China was a step in that direction. His whole policy of détente is looking toward a generation of peace, if you want to use that phrase—I mean, none of this is self-executing. You don't achieve a status of either democracy or peace. It's something you're always working for. The conditions existing in the world today make warfare so utterly unreasonable and irrational that we seek an alternative, and the alternative is toward negotiation: And I think some day we'll recognize that the United Nations is a mechanism that should be used more widely. There's nothing wrong with the mechanism: It's simply that the major powers have been unwilling to trust it with anything significant in the field of peacekeeping.

A standing U.N. force was something that was contemplated and provided for [in the Charter], but the major powers have never been willing to implement it or accept it. Nothing's going to happen right now. It will take a long time to move big countries like this one or Russia. Neither trusts anyone. Neither the Russians nor the Americans would, at present, accept a U.N. force composed of armed forces of small nations. But this is the way of the future, as an alternative to conventional warfare. All nuclear weapons should be in the control of the United Nations. No one else should have them. Whether it was the whole arsenal or just tactical nuclear weapons wouldn't make much difference if only the United Nations had them. We're talking about the far future, but I can't see any alternative, if the human race wishes to survive.

What's needed for countries to accept the United Nations?

Senator Fulbright: A long period of trouble and education, combined—getting into crises one after another. This is what focuses the attention of governments on problems. They used to cite the Cuban example as a confrontation which focused attention in that way. In that case, the Russian leaders were very sensible and withdrew. Supposing they hadn't been sensible? I don't know whether we'd have gone through with what we threatened or not. Everybody believed we would. We're the only country that's ever used the ultimate weapon.

I think the Russians are aware of this, and so are others. They're very much frightened of the United States' having this power, and rightly so.

You were in favor of an invasion of Cuba at that point. Looking back, do you think that would have been the best decision?

Senator Fulbright: Well, Senator [Richard] Russell and a number of us were called by the White House at five o'clock on the day President Kennedy was to make the announcement at seven, and we were told the alternatives were an embargo, a quarantine, or an invasion. Senator Russell and I were both of the view that an invasion of Cuba would be less provocative of Russia than taking their ships, since Cuba was not Russian territory.

What was proposed was that if the Russian ships did not turn back after warning, we would take them or sink them. We didn't know about the letters exchanged [by Kennedy] with Khrushchev. Neither Senator Russell nor I had been consulted that day until five o'clock. The Russian ships were on the high seas, where they had a right to be. To sink a Russian ship would have been a direct, flagrant act of war. We weren't at war with Cuba: We had no legitimate right, in terms of international law, to impose an embargo or a quarantine. But the President had already made up his mind. He wasn't there to consult us. He just wanted to bring us in before leaving the meeting and making a speech announcing the embargo.

"The present outlook, for the Western world at least, is a gloomy one—largely because of the irrationality of the leadership, especially in the United States."

In your very first speech to the House, you said that "to assume that World War III is just around the corner is a most powerful inducement to that very result": Do people still feel World War III is in the offing, or has there been a lot of change? Don't most Americans now expect a long period of peace ahead?

Senator Fulbright: I think there have been many changes in public opinion. If I've sounded pessimistic at times, it's because I've been greatly influenced by the Senate and the House. That continued pressure [on the Hill] for armaments is not consistent with public opinion.

I think, in this instance, that the Congress is lagging behind public opinion. As is often the case. When you suffer continued defeats in efforts to slow down the arms race, as I have, or in efforts to prevent, for example, such exotic and wasteful weapons as the Trident, well, it's discouraging.

I don't think it's the function of the military to weigh the necessity of military means against the strength of the economy, the control of inflation, the need for funds for education, and all the other things. I don't blame the military for giving their advice on how they see their mission. They will always ask for every conceivable contingency to be covered. But some of our most vociferous cold warriors are not in the Pentagon—they're in the Senate and the House. The real criticism goes to the Congress and the President for not reconciling all these considerations—the needs of our own country and the probability of other countries responding to our arms buildup. I also think the initiative in reducing arms should be taken by the country that is acknowledged to be the stronger at the moment, which is the United States. I'm not advocating unilateral disarmament for us or anybody else, but I think we should take the initiative in trying to bring about what's envisaged in the SALT talks and in the overall concept of détente—which is a bad word.

Couldn't the Pentagon budget have been cut more, so as to save some domestic programs from the sorts of cuts President Nixon made in education?

(Continued on next page.)

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"All nuclear weapons should be in the control of the United Nations. No one else should have them. I can't see any alternative if the human race wishes to survive."

Senator Fulbright: Sure. The assumption by those that take the other view—that this would have no effect at all on the Russians, that they would continue to go on and on and on—is unproved. I think if we did not initiate these new weapons systems, they'd be reluctant to spend more money, too. They can't afford it any better than we can. And the only way to prove this is to try it for once. I think we've never tried it.

After all, we dropped the first bomb. We initiated MIRV, the Trident, the B-1. They've nothing comparable to that. We're constantly out in front, which we take pride in doing—like being on the moon first. I think we've spent $30 to $40 billion on Apollo and related programs, and it seems to me there are other things with higher priority.

Since Stalin's death I think the cold war was largely a misunderstanding of Russia's and China's intentions. Certainly we were given a lot of misinformation about the war in Vietnam—its justifications. It was intended to stop aggression by China. It was a misconception of China's intentions, if you like. I don't think the Chinese intended, then or now, physically to invade Southeast Asia. I think China expects to restore its preeminence as a cultural leader of that area, a position it held for a couple of thousand years.

Stalin, of course, wasn't a very tractable man. But when Khrushchev came here in '60, he had it in mind to seek what we now call détente, so as to devote more Soviet resources to Soviet development. I often wondered why, in the midst of those efforts by President Eisenhower and Khrushchev to come to some understanding, the U-2 incident was allowed to take place. No one will ever know whether that was accidental or intentional. If Brezhnev's efforts to improve relations with this country fail, it's very likely he will be ousted and replaced by someone more intractable.

You have written about there being two Americas: the America of Lincoln and Adlai Stevenson, and the America of Theodore Roosevelt. Which one has this country been for, say, the last 20 years, or has it been a bit of both?

Senator Fulbright: It's usually a bit of both, depending on the issue. I mean, we become almost maudlin over some big national disaster, we rush in to give relief, and we appropriate huge sums of money. We may get concerned over a few people, or over many who are killed or injured in a flood or a drought or in Bangladesh. At the same time, maybe we're simultaneously fueling a civil war somewhere and slaughtering people right and left.

What defensive alliances involving the United States are still justified?

Senator Fulbright: Well, NATO is still a justifiable alliance. And NATO should be more than just a military alliance. It was intended to be more. The problems arising out of the oil crisis are driving our NATO allies, whether they like it or not, to a degree of cooperation they wouldn't normally agree to. Everybody's being for himself doesn't work.

The development of world population and the pressure on resources are things that are forcing a degree of cooperation, and as we have a long historical and cultural link with the other NATO countries, this is a natural type of association.

Regarding NATO, would you favor maintaining or withdrawing missile sites in Turkey? How do you feel about the U.S. Navy in Greece?

Senator Fulbright: We should take the attitude, with regard to Russia, that we're willing to withdraw from those places as part of this movement toward normal relations. It should and could be part of the SALT talks, part of M.B.F.R. [Mutual and Balanced Force Reductions]. The ASEAN [Association of South-East Asian Nations] Treaty was to me the symbol that marked, or should mark, the end of an old era and the beginning of a new approach to these relations. The question of the missiles in Turkey is part of that.

Do you think a pullback of U.S. forces in Europe would be an effective contribution toward détente?

Senator Fulbright: I have thought so and voted that way—to reduce the numbers, that is, not a complete evacuation at this stage. But the Europeans have been so nervous about Russia that they haven't been willing to agree, and we've just gone along with our NATO allies.

I think it's unhealthy for a big power like the United States to have troops on foreign soil. That [withdrawal] is the purpose of the hearings we had this fall and the overriding purpose of Secretary Kissinger.

What are your thoughts at this point about future U.S. relations with China? You've just returned from a visit there. Has the bloom faded on last year's honeymoon with Peking?

Senator Fulbright: Well, China is destined to be a very great nation again. Its relations with the West will not be intimate, but there's no good reason why they shouldn't be satisfactory. I believe that in accordance with their history, the Chinese will concentrate primarily on the perfection of their own society, and with tremendous energy and dedication. But I'd like to have seen the Chinese show more understanding of the need for a new approach to international problems in the light of the destructive power of nuclear weapons.

There'll be no *full* relations between China and the United States until the Taiwan issue is resolved. I have the impression that the Chinese feel that it's up to us Americans to deal with the problem of U.S. relations with Taiwan. As for future relations between China and Taiwan —that's a matter for them to develop gradually themselves. We should be more relaxed about the eventual outcome of that. Whether Taiwan has a separate existence is for the Chinese to determine.

Renewing good relations with China will be a gradual process, too. They've made some gestures toward conciliation and cooperation. We are working our way back from the very serious mistakes, the wrong decisions, that we made after World War II.

How about Soviet-Chinese rivalry?

Senator Fulbright: We should try to be friends with both China and Russia. I don't think we should try to play them off against each other or encourage any warfare between them. I think that would be terrible. Russia, China, and the United States should be allowed to develop in accordance with their own views as to

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their political and social systems.

These countries can come together and eventually try to be cooperative through the United Nations. They're all members of the Security Council, and they ought to get into the habit of using that as a forum for discussion of their various differences. The Chinese feel aggrieved about the loss of territory to Russia in the 1860s. But I think as the world develops, these national boundaries are almost sure to become less and less significant. There should be some moderate amount of freedom of movement between Russia and China. That is the hopeful way, of course, but nobody knows about the human race. We may break down in a holocaust: But assuming there is a minimum of rationality, human relations should work. We ought to encourage that prospect.

The Russians and the Chinese have ideological differences, but these should not lead to warfare. They ought to be allowed to prove the merits of their ideologies by peaceful competition. All differences between countries have been to some extent ideological, since the days of "family differences" passed. Then people were seeking territories. Now the world is pretty well developed, pretty well occupied. There's not much room for geographical change.

In the Indian Ocean area, for instance, I don't think either the Russians or the Chinese seek territory. I think Soviet and Chinese intentions are the same as our intentions—to exercise influence wherever they can, as the British did in the days of their empire.

But the way to exercise influence is not, for instance, to build bases like Diego Garcia [on an island in the Indian Ocean]. If we put a base in, I suppose the Russians will feel challenged to do the same. That's the way these great countries act. I think Russian intentions all over the world are to enhance their prestige, to do business, to trade, and to convince people that they have the best system in society. They want to spread the Socialist revolution, just as we try to spread democracy, but I don't think they're contemplating doing that by military means.

The Russians and the Chinese are free to exercise influence wherever they can —by their example, by trade, by exchanges. We can't exclude them. The area doesn't belong to us, and it doesn't belong to them. To try to turn the Indian Ocean into a military-arms confrontation makes no sense.

Photographs courtesy Senator Fulbright

Breakfast meeting at the White House—America as part Lincoln and part T.R.

The area ought to be demilitarized. For all practical purposes it's demilitarized now. What we're proposing to do is to militarize it. The bases that are there now are of minimal consequence. The [Russian] one in Somalia could be made into something, but it doesn't amount to anything now. There isn't anything of consequence belonging to any of these countries, including India. India has no great sea power.

What are your feelings about future relations with Cuba?

Senator Fulbright: I think we should make the first move. The recent report of Pat Holt [Senate Foreign Relations Committee staff chief] indicates that. This year I did put in a bill that repealed some of the minor trade restrictions. I did this once before, two years ago, but it came to nothing. I wanted a very modest step so as not to offend the true believers too much. There are some strong, very vocal opponents to this, particularly in Florida, and they bring their pressure to bear upon the senators and congressmen.

You've been proven right about Vietnam and other issues, but it seems the majority of the public has not yet accepted your thesis on the Middle East. How do you see the outlook there?

Senator Fulbright: Well, I'm not sure at all that the majority of people in this country haven't accepted it. You're talking about the Senate. I'm not at all sure that if there was any way to put it to the test, the majority of people wouldn't agree with me.

Do you think Israel still exaggerates its military vulnerability?

Senator Fulbright: Well, Israel *is* militarily vulnerable, because of its circumstances. What I think the Israelis have failed to do is to accept the idea of a political settlement—guaranteed, certainly by us, and I would hope also by the

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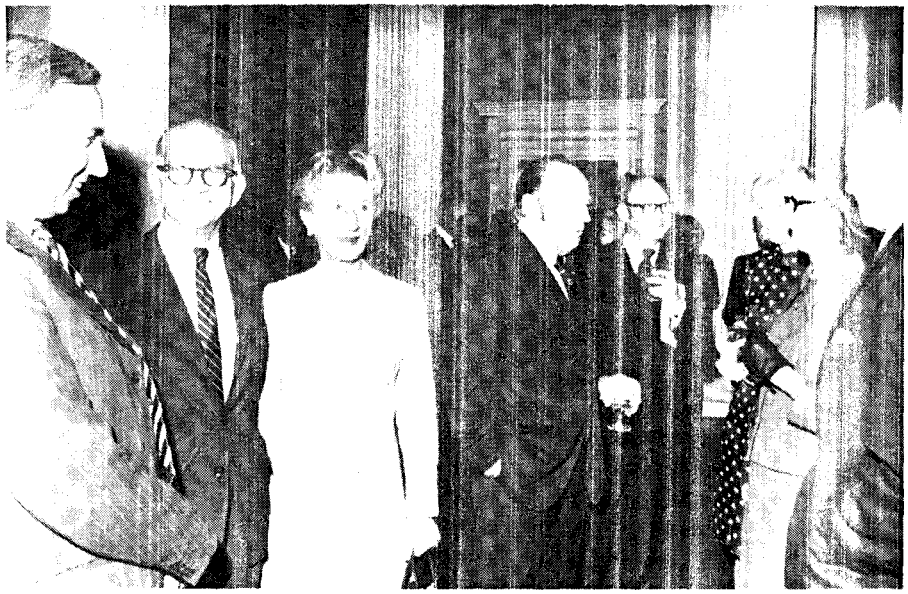

Cocktail party in London, honoring the founder of the Fulbright scholarships.

U.N. Security Council. That's the better alternative for them. Over a long period, I don't think Israel could resist its neighbors on purely military grounds. Israel is a small country. It has no natural defense worth talking about, and it's dependent almost entirely on us for arms and money.

I have the impression that Israel's neighbors do want to have peace. I don't think they wish to prolong this conflict. You can never be certain, but if we could get an agreement with guarantees, it would be a much greater insurance of Israel's long-term security than reliance upon military means.

Neither of these alternatives are perfect answers. But the Israelis stood and fought last fall, and while they temporarily appeared to prevail, they lost an awful lot, relatively, of their overall human and natural and material resources.

Judging by what they say, Egypt, Jordan, and Lebanon are interested in peace. I think they are. It would be offensive to make comparisons with Israel's own willingness for peace, but even the Syrian attitude has tentatively changed. I mean, the Syrians did agree to a cease-fire, which they had never done before. Syria's been the most intractable of all of them. It's the first time Syria has made any formal commitment, and that's a great wrench for them, I guess—a wrench from the past.

Whether the next step should be Israeli withdrawal from West Jordan or another withdrawal from Sinai, I don't know. I don't profess to be a prophet. The king [Hussein] was here, and I'm quite sure he wants peace. He's completely dependent on us. Nearly all of the answers depend on whether you think there's any capacity for reason, for people allowing their reason to overcome their passions.

The passions are very deep. The hatreds are old. But after all, you know, we have the example of the French and the Germans, and the Japanese and ourselves, and others. It's not impossible, if properly handled, for people to get over their hostilities. If you operate in these areas, you have to assume that there's a residual rationality in the human race. Finding a way to appeal to it is the question—then applying that way in given situations.

I don't like to appear a Pollyanna—that everything's going to be fine. But the thing that it is very difficult to understand is the extreme, apparently extreme, feelings about a place like Jerusalem. Three religions have, you might say, equal interest, a very special interest. But for the Jews to say that Jerusalem is non-negotiable, that they can't accept the validity or the legitimacy of the interests of the other two—that seems to me to be unreasonable. The original [U.N.] resolution creating Israel said Jerusalem should have a special status. To me that means a status different from being part of a sovereign state. A special status could mean at least that Jerusalem should be, sort of, internationalized—say, under the United Nations or under a joint jurisdiction in which the usual attributes of sovereignty of either of the countries that surround it would be suspended. There's no point in trying to be precise. You have to get agreement on principle that a special status be created. We know that religious wars afflicted Europe for many, many years. Religious conflicts don't lend themselves very well to rational terms, and yet we have to deal with them rationally. I would think it could be possible.

In The Crippled Giant *you spoke of the United Nations' imposing a sovereignty on Jerusalem, under its Charter powers. In its weakened condition, how could the United Nations do that?*

Senator Fulbright: Well, it can't do anything that we and the Russians and the other three veto members of the Security Council don't agree on. But if they did agree, then it could be done.

The city could also return to Arab control, with Israel having access to the Wailing Wall. That would suit me all right, too. There's no use being dogmatic about a solution.

Will there have to be a complete Israeli withdrawal from Sinai, with U.N. forces in the strong points like Sharm el-Sheikh?

Senator Fulbright: I don't see why there couldn't be some room for compromise on places like Sharm el-Sheikh. Actually, the control of the Tiran Straits is no longer significant. The October 1973 war showed that you can close the Red Sea way down at the entrance. Strategically, the argument about the Tiran Straits is not nearly so valid as the Israelis thought it was. I certainly think U.N. forces could be used. I like the idea of using U.N. forces where we can.

If Israeli forces remained at strategic points outside Israel, wouldn't that be a perpetual point of friction with Israel's neighbors?

Senator Fulbright: Well, would it be "always"? If you've got a political settlement, and the attitude of the people changed, and they were determined to try to live together, then there would be no particular point in the Israelis' wanting to keep forces there. I think it was Ben-Gurion who said that the only secure borders are those that are accepted by your neighbors.

How do you see the final solution on the Golan Heights? Something like there is at the moment, with each side controlling ridges overlooking its own territory, with the United Nations in between? Is that a permanent solution?

Senator Fulbright: Well, yes, until such time as they both accept the fact that they're not going to go to war. I would

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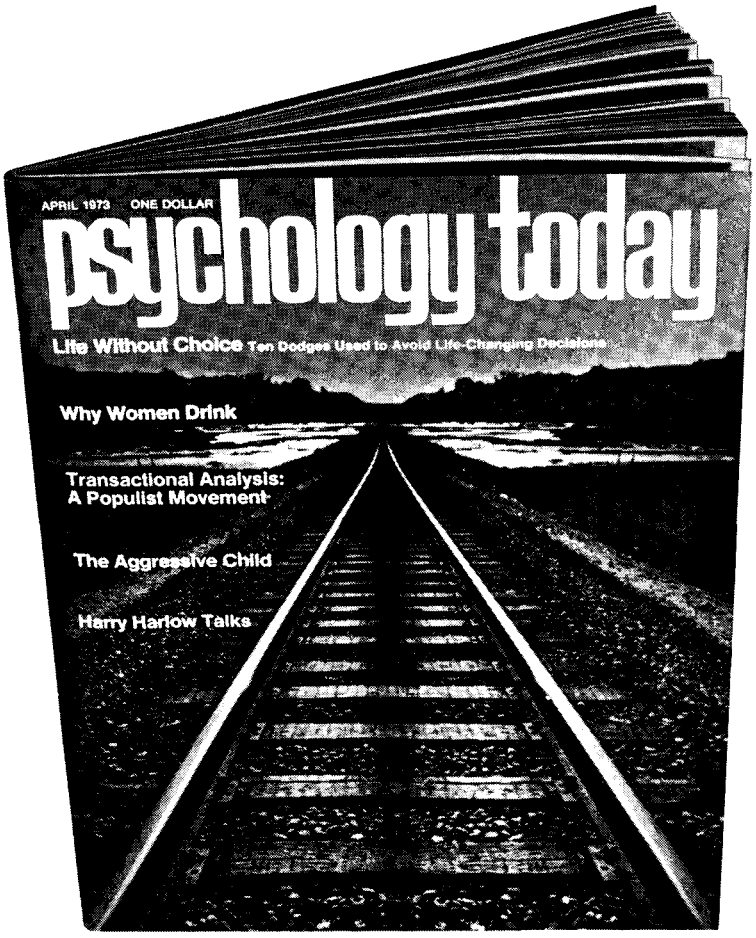
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The case for bottling up rage. Many therapists trace man's violence to bottled-up anger. But now a psychologist has marshalled evidence to show that venting violent emotions merely strengthens the tendency to behave in violent ways.

Mixed marriages. An in-depth study of 20 black-white marriages explores daily life in mixed marriage, reveals problems with family, friends, and community, and undercuts misconceptions.

Emotional effects of jogging. When middle-aged men embark upon a regular exercise program, it has been found, their personalities change. They become more self-sufficient, resolute, stable, and imaginative. But they also have increased feelings of guilt and become accident-prone.

Backstage behaviorism. A psychologist who studied acting and directing describes Lee Strasberg's school of Method Acting and explains the scientific control of behavior that is as important to the Stanislavski method as it is to key-pecking pigeons.

The many masks we wear. If you seem like different people at different times, does that mean you're a phony or wishy-washy? A noted psychologist argues that on the contrary having multiple identities is healthy and should be encouraged.

Men drive women crazy. Women, brainwashed by society, are more likely to require psychotherapy than men are. A New York psychologist says that psychotherapists—both male and female—hold up as desirable for women those characteristics that they would never associate with healthy adults.

Brainwashing works. In just 40 minutes, using no coercion, a psychologist can alter your basic values and change your behavior. Students at one university showed changed behavior as long as 17 months after the experiment, says a social psychologist as he ponders the ethical implications of his work.

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think that what they have achieved is very close to what ought to be acceptable, until such time as both sides are reconciled to the existence of peace.

What about the West Jordan issue and the Palestinians—how do you see the issue of Palestine itself?

Senator Fulbright: Well, it seems to me that the Palestinians should be given some homeland, a place to express their identity, their national aspirations. Something ought to be done to stop their tendency to terrorism and to disruption, and this would appear to be the way to go. I don't know of any better solution than the creation of a Palestinian state. Whether it should be federated to Jordan or be wholly independent, I don't know. The main thing is that it should be acceptable to the Palestinians and that the majority of their leaders should be satisfied.

Then you think, contrary to what most Israelis think, that this would actually be an added guarantee of peace to Israel—a neighbor country dependent on routes through Israel for access to the sea and on links to the Israeli economy?

Senator Fulbright: Well, I would think so, because the continuing terrorism of the Palestinians and their dissatisfaction with their lot suggests it. They do have the greatest grievance, of course, of all peoples in the area. If they can be satisfied—they will never be *completely* satisfied—it ought to contribute to peace in the area. I'm not sure whether the proposals about Gaza and the West Bank are sufficient for a Palestinian state or what their relations with the Jordanians would be. I'm not sure what the Palestinians think about all that—whether they are willing to be a part of Jordan or federated with it or be independent. To me the settlement itself would be less significant than getting one.

You've said that absolute security for one side means absolute insecurity for the other. Do you think this applies to Israel's desire for strong points along the Jordan river?

Senator Fulbright: There's no such thing as absolute security for anyone in this world. I still think that what I said is true.

Are the Russians using oil as a lever, or did the Arab countries think of this themselves?

Senator Fulbright: I don't think the OPEC [Organization of Petroleum-Exporting Countries] needed oil as a weapon of diplomacy, but I'm quite sure the Russians always take some pleasure out of our discomfiture. That's human nature.

This sort of cold war between prole-

"For Jews to say that Jerusalem is non-negotiable, that they can't accept the validity of the interests of the other two religions—that seems to me unreasonable."

tarian, producing nations and rich consumer nations which we have today has always been there, but until now the poor nations have never figured out a way to use their resources in the conflict. We've always had the upper hand. The terms of trade have always been against the small countries, ever since the start of the industrial age. We, and before us the British, have known how to use that upper hand. But when the British did it, the world was simpler.

The control these countries have of their supplies now gives them the power to set the prices. But that isn't new either. A country is like a business when it gets a monopoly. That's why we have antitrust laws. The trusts take advantage of the market, and that's what these countries are doing. The only thing that's new is the success of the small countries in coordinating their efforts.

Well, surely, what's also new is that we are no longer in a Teddy Roosevelt age, and the United States hasn't just gone in there and grabbed the oil wells.

Senator Fulbright: Oh, yes, that's new, and I think it's part of the development of nuclear weapons. It's just too risky to operate these days as the British did.

I don't know whether the balance of terror has helped create a better balance of justice in international relations, but it has helped maintain a peace. The existence of these weapons is a deterrent. The constant fiddling with the deterrent, such as the A.B.M. attempt and this new "counterforce" strategy of Mr. Schlesinger, is quite wrong, because it tends to upset that deterrence and to raise questions about it. Mr. Schlesinger is implying that maybe a little war, a pinpointed nuclear war, would be all right. Well, it isn't all right; in my view, it's a very foolish policy. But the Congress has accepted it. I voted against it. In a sense, we're going through the A.B.M. thing again, and no doubt we'll spend an enormous amount of money on it, and in the end, I think, it will prove to have been a false trail.

There isn't much justice in these affairs between countries—not much morality, if any. Our consciousness of justice is survival and security. I don't quite know what justice means in this context.

Some of your greatest admirers on foreign policy are among your greatest critics on domestic policy. How do you feel now about your votes in the past on civil rights and your signing of the Southern Manifesto?

Senator Fulbright: Well, I voted my convictions at the time. That seemed to me then the only way to vote, for various reasons—the most effective way, even from the point of view of bringing about the integration of black people into our society.

Do you feel civil rights came too fast?

Senator Fulbright: No. In the sense of accomplishing an amicable relationship, it hasn't gone fast at all. Possibly it could have gone faster if we'd given greater emphasis to the education and health approach, rather than just the legislative declaration of equality.

There were curious contradictions in the way I lost this year's Democratic senatorial primary. A lot of people thought I was too close to the left-wing Eastern Establishment and wasn't devoted enough to their local interests, because of my foreign-policy work. And other people thought I was a reactionary southerner. Up here all people think about, where I'm concerned, is civil rights. Down there they don't think I was strong enough of a southerner on civil rights. After all, Wallace carried Arkansas in 1968. The Republican Winthrop Rockefeller carried it for governor.

Of course, I'm at a disadvantage anyway in an age of television. There are certainly people who are much better on television—much prettier to look at. Including Governor Bumpers. □

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Struggle Beneath the Skin

Time on the Cross
Vol. I: The Economics of American Negro Slavery, *Little, Brown, 286 pp., $8.95.*
Vol. II: Evidence and Methods—A Supplement, *Little, Brown, 267 pp., $12.50.*
by Robert William Fogel and Stanley L. Engerman

Roll, Jordan, Roll:
The World the Slaves Made
by Eugene D. Genovese
Pantheon, 960 pp., $17.50.

Slaves Without Masters: The Free Negro in the Antebellum South
by Ira Berlin
Pantheon, 423 pp., $15.00.

The Problem of Slavery in the Age of Revolution, 1770-1823
by David Brion Davis
Cornell University Press, 576 pp., $17.50.

Reviewed by Anthony Astrachan

Slavery did more than any other single force to shape America. Nothing else in our history lasted so long or generated so many profound consequences—not the European hunger for land and wealth, the eighteenth-century political revolution, the expansion westward and the closing of the frontier, the growth of corporations, or the twentieth-century economic and industrial revolution.

Slavery produced the only class struggle in American history that turned into class warfare, laying bare what David Brion Davis calls "the terrifying substructure of American life." We tend to forget that the Civil War replaced the ruling class of landowners with the ruling class of businessmen and factory owners. At the same time, it freed the lowest class, the black slaves. It freed them to experience different, and in some ways more destructive, forms of servitude and racism, which transformed them into a proletariat that is becoming free and bourgeois only in our own time.

It is fitting that for the past 20 years—the era of the civil-rights movement and the centenary of the house divided, the Civil War, and Reconstruction—historians have been subjecting slavery to its deepest reexamination. They have had to revise earlier views, from Harriet Beecher Stowe's Simon Legree and Uncle Tom to Ulrich Bonnell Phillips's paternalistic cavaliers who kept an economically moribund system going for the benefit of their incompetent African charges.

In the 1950s Kenneth Stampp described slaveowners, not as feudal aristocrats, but as conscious profitmakers, and slaves as people who resisted the system effectively enough to be considered "a troublesome property." Stanley Elkins compared slavery to the Nazi system of concentration camps and claimed that its cruelty broke the slave's personality, reducing him to an infantile "Sambo."

In the 1960s economic historians documented Stampp's claim that slaves were profitable investments, and established that the South had drawn abreast of the rest of the nation, reaching a high level of per capita gross national product by 1860. Eugene Genovese and a black historian, John W. Blassingame, showed that slavery gave the slaves some cultural and psychological breathing space despite its cruelties, and that it used positive incentives, such as cash payments for extra work, as well as negative ones, such as whipping.

Now, in the mid-Seventies, new books are transforming the history of slavery, and our perceptions of our past will never be the same again. The two most important books reviewed here testify to the slaves' achievement under adversity. Each trains a single vision on a complex problem. The results, however, are very different.

Eugene Genovese's vision in *Roll, Jordan, Roll* lights up hundreds of dark corners in law, psychology, sociology, religion, and other dimensions. He examines specifics from the way slaves were whipped, to their preference for Baptist and Methodist Christianity over Episcopalian, to their style of cooking. The specifics clarify his concept of slavery as a paternalistic system that put constraints on the slaveholders and enabled the slaves to function as human beings even as it deprived them of a basic human need—the right to determine one's own fate. In contrast, the vision of Robert Fogel and Stanley Engerman in *Time on the Cross* reduces all complexities to a single, economically determined model that violates common sense. It sees the slave as being as much of a capitalist as his owner. It transforms Sambo into Horatio Alger, as Herbert Gutman put it.

Culver

Slaves before the auction—Troublesor

Anthony Astrachan, a free-lance journalist, writes frequently about foreign and domestic affairs.

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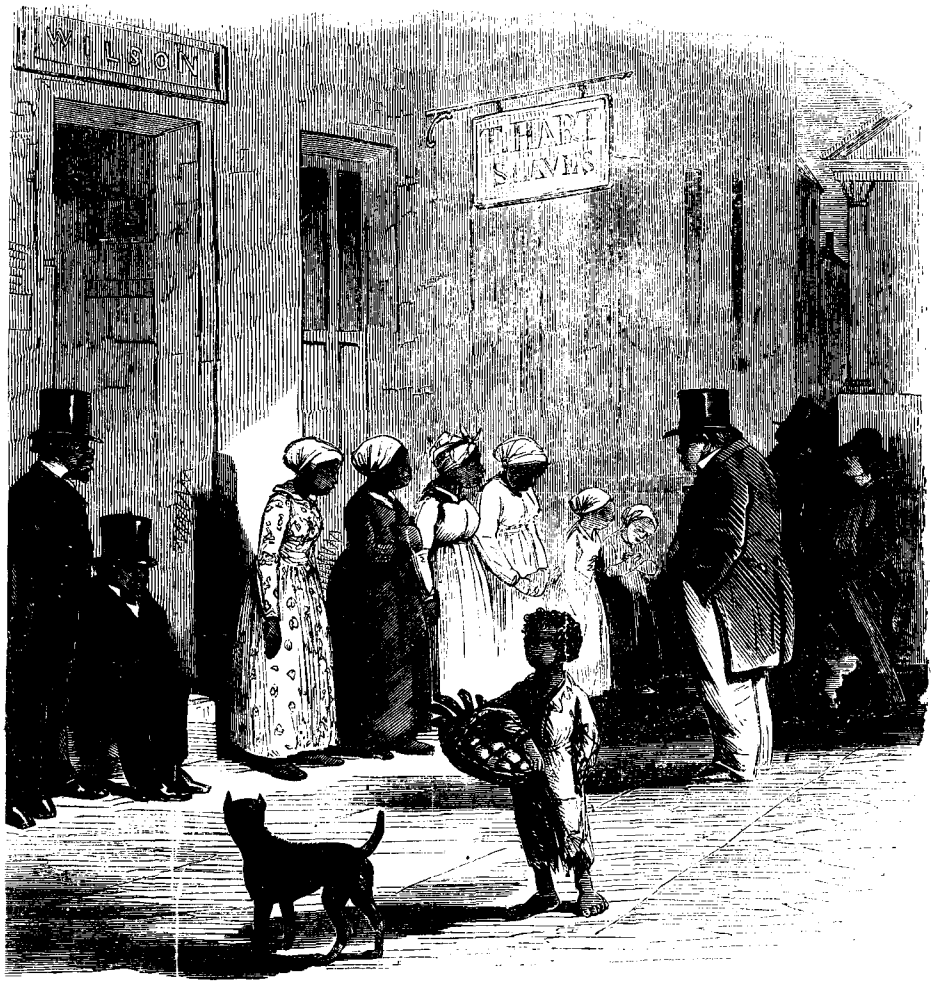
Time on the Cross does so by using sophisticated mathematics and computers to analyze masses of data that the authors say are inaccessible to traditional historians. This marriage of numbers and the muse is known as cliometrics. It began, appropriately enough, with a study that proved the profitability of slavery, conducted at Harvard in 1957 by Alfred H. Conrad and John R. Meyer. I believe that Fogel and Engerman misuse cliometrics and as a result are often wrong, but their book is still important. They have made it impossible to write about slavery as a whole without using quantifiable data wherever possible, without showing more precisely how economic forces intersect with psychological and sociological ones in a particular historical process. *Time on the Cross* has already stimulated dozens of scholars to assemble new evidence and to make new discoveries, if only to write devastating analyses like those by Gutman in the *Journal of Negro History* and by Paul A. David and Peter Temin in the *Journal of Economic History*. It saddens me that most media aimed at the general public took the book's claim to revolutionize history at face value and overpraised it, though in at least two cases academic reviewers made the mistake. Apparently, snowed by this latest popularization of computer magic, they forgot the old adage of computer experts: garbage in, garbage out. In any case, slavery is too important to be left to the academics; we all need to use our brains to sharpen our understanding of what made our society.

Time on the Cross makes a good whetstone. Fogel and Engerman claim to show that slavery was not only profitable for the slaveholders but also healthy for the economic development of the South and 35 percent more efficient than northern family farming. They claim that slavery was successful because slaves worked so hard and so well—and that the slaves did so, not because they feared the whip (which the authors claim was little used), but because slaveholders treated them so well. *Time on the Cross* claims that slaves lived better materially than free farm workers in the South. It claims that so many slaves acquired skills and helped run plantations that we must change our picture of the nature of slave labor. It claims that the slaves formed stable families and led "prudish," Victorian sex lives rather than the promiscuous careers pictured in both abolitionist and apologist propaganda. Most important of all its innovations, *Time on the Cross* claims that slaves acquired from their masters and internalized the Protestant work ethic traditionally associated with free northern whites.



operty, profitable investment, or capitalists themselves?

THE SPECIFICS differ significantly from our usual perceptions of slavery, but the book is not quite so revolutionary as the authors would have us believe. They list 10 conventional views of slavery that they believe they have refuted, as though they had routed a host of mistaken scholars. In fact, no historian ever held all those positions at once, and many (like Stampp and Blassingame) have anticipated some of Fogel and Engerman's views. The authors of *Time on the Cross* acknowledge part of their debt to their predecessors, but they do not seem to realize that they repeat two of the earlier historians' fundamental errors.

First, they examine slavery during what amounts to one moment, roughly from 1850 to 1860, and take no account of the way the institution changed over 250 years or even over the 70 years from the invention of the cotton gin to emancipation.

Second, they concentrate on what was done to the slaves and ignore what the slaves did or said. They concentrate on *what* the slaves learned and ignore the question of *how* they learned, how they socialized their children.

Fogel and Engerman, for instance, calculate from crop records that the planters fed the slaves a varied diet which provided more daily calories than free workers' fare and more nutrients than today's minimum daily requirements. They never mention that slaves stole food consistently, often—according to slaves and masters quoted by Genovese—because they were underfed. (The authors also undermine their case by assuming that low-nutrient black-eyed peas were high-nutrient garden peas, which the slaves seldom saw. The assumption doesn't have a major impact on their calculations, but it is a clue about their common sense.)

Fogel and Engerman say that slaves internalized the Protestant work ethic.

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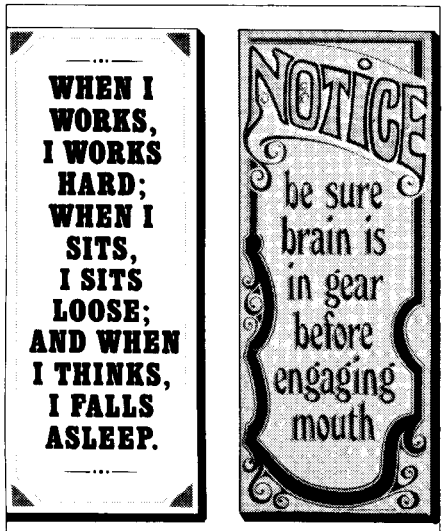
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be sure brain is in gear before engaging mouth

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They use evidence from the records of a Louisiana planter named Bennet H. Barrow, but they do not account for the fact that Barrow's most productive workers were those who were whipped most often or that he disciplined an older slave for counseling youths not to work too hard. They do not account for remarks in the slave narratives such as one that Genovese quotes from an ex-slave named Frank Smith, who went from Alabama to Illinois after the Civil War. He said, "I didn't lak de Yankees. Dey wanted you to *wuk all de time*, and dat's sump'n I hadn't been brung up to do."

To DEAL with such issues, Fogel and Engerman would have had to explore change over time. They would have had to explore psychological, sociological, and other dimensions that they leave out, instead of deriving their psychological models from economic assumptions. Their numbers told them slavery was profitable and efficient. They deduced that slaves worked hard and efficiently, discarding all alternative explanations. They deduced from that the idea of a slave-held Protestant work ethic, again ignoring alternative possibilities. In other words, while slaves were under the whip and laboring in a style that emphasized collective effort, they adopted a work ethic emphasizing the rewards of individual initiative. After emancipation, with more incentive to use their own initiative, most of them showed less of it. The suppositions are psychologically absurd, as Eugene Genovese and Elizabeth Fox-Genovese pointed out at a conference on *Time on the Cross* held in October at the University of Rochester.

Time on the Cross has more than its share of such absurdities. They would contradict common sense even if the figures on which they hang were all correct, but the figures, alas, are often wrong.

Sometimes the problem is the nature of the evidence. According to the book, the average age of the slave mother at the birth of her first child was 22.5. This figure was derived from probate documents, which in fact did not list the first child born to a woman but only the oldest child still with the mother when her owner died. Probate documents never mentioned older children who had died, a common occurrence in the nineteenth century. They never mentioned older children who had been sold away. Fogel admitted, under challenge by his peers at the Rochester conference, that those factors made the true average age closer to 18.5. Because slave women, like most other nineteenth-century women, started menstruating at a much later age than whites or blacks today, that figure implies that they started having babies almost as soon as they were biologically able. This implication rather undermines the book's suggestion that slaves practiced sexual abstinence before marriage.

Sometimes the problem is the size of the sample used as evidence. Fogel and Engerman find that 11.9 percent of all rural adult male slaves were artisans and 7 percent drivers and overseers. That statistic suggests that many slaves had a chance to "rise" in the hierarchy to skilled jobs and to what the authors call "top management" positions. Such a positive incentive could indeed have led slaves to internalize the Protestant work ethic. The trouble is that the figures are derived from probate documents covering 33 unnamed estates with "from 3 to 98 slaves." The authors do not say, but if the average estate had 50 slaves, half male and half adult, their sample included only about 400 adult male slaves, a tiny number from which to generalize. Gutman points out that data from four Virginia counties, ranging in size from 610 to 1,232 males, put the proportion of artisans at 6.7 to 8.3 percent. A survey of 20,000 Kentucky slaves who joined the Union army puts the proportion of artisans at 1.6 percent. The number of drivers was probably no more than 3 percent. It is quite a difference.

Sometimes the problem with these economic historians is just bad economics. Fogel and Engerman say that slave productivity was high. They define productivity, however, not in the usual sense—what individuals can produce as technology changes—but in terms of what groups produce with a static technology. Slavery was efficient in terms of gang labor with the hoe and the plow. Northern corn and grain farming was undergoing technological change at the same time (receiving, for instance, about 10 times as many patents as cotton farming between 1837 and 1859). Did the "efficiency" of slavery prevent a similar change in cotton? Was the vaunted development of the South merely an aggregation of wealth during a period of rising world demand for cotton, instead of the creation of new capacities to grow? Fogel and Engerman vouchsafe us no answer.

The long list of shortcomings of *Time on the Cross* is sad, because the authors wanted so much to produce a book which would support liberals and inte-

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grationists by showing that slaves did achieve something under adversity. Their attempt failed, but the slave achievement was incontestable—as Genovese shows in his masterwork, *Roll, Jordan, Roll.*

UNLIKE FOGEL and Engerman, Genovese is not culture-bound. Where they define achievement in terms of profit, a Protestant work ethic, and Victorian prudishness, he discovers a black work ethic that protected the slaves' interests as the slaves saw them, an earthy joy in living that was perfectly consistent with monogamy and "tenderness, gentleness, charm, and modesty." Unlike Fogel and Engerman, Genovese finds no source alien to his needs. He is the first historian to combine such traditional sources as government records and slaveholder diaries with extensive use of the slaves' own narratives in a picture of slavery as a whole—and with at least a few cliometric citations as well.

Genovese calls himself a Marxist, but these qualities show how he confounds the usual connotations of that label. His Marxism appears in his vision of American slavery as a class struggle that exemplifies the development of hegemony, a concept central to the thinking of Antonio Gramsci and Mao Tse-tung. Genovese says hegemony implies the ability of a particular class to contain class antagonisms "on a terrain in which its legitimacy is not dangerously threatened." But he is rather un-Marxist in showing that slaveholder hegemony produced a system of paternalism which was not economically determined. It was shaped by historical processes in law, social psychology, religion, and other fields more than in economics.

These processes helped slavery to achieve internal reforms that prevented any fundamental change in class relations from the Revolution to the Civil War. Because of the reforms, it was harder for slaves to gain freedom, but their material standard of living was increased and they were treated with more kindness. This paternalism created the danger that the slaves might slide into total dependency and total loss of self-respect—into conditions that others have labeled "psychic genocide." At the same time the processes of paternalism made the ultimate overthrow of slavery more likely from the moment when the South discovered that it could not deny the slave's humanity, however much theory made him a chattel. Recognition that the slaves were human guaranteed that pa-

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ternalism would not be only a means by which owners manipulated slaves, and Genovese shows us that the slaves grasped this concept more clearly than we usually give them credit for. Even one legal right, however easily violated by whites, "was enough to tell them that the pretensions of the master class could be resisted. Before long, law or no law, they were adding a great many 'customary rights' of their own and learning how to get them respected."

Genovese gives countless examples of ways in which slave rights were established or denied, using the testimony of masters and slaves to show how they thought and acted in a way that a novelist might envy.

There was the general right to have a slave culture, which Genovese examines in loving detail in the big house and the quarters, the workshop and the field. There were specific rights, like the right to fight and kill a white in self-defense (accepted in some southern courts).

It might be the "right" to steal food, which many slaveholders decided to live with. The slaves distinguished between taking from their own master (food was just transmuted from one form of his property to another as it was digested) and stealing from each other or from another master. Many Soviet citizens make the same distinction between taking from the State and stealing from each other. Like the slaves, they are rejecting the ideological claims of their masters —in a non-revolutionary way.

It might be the right not to work on Sundays, recognized in frequent payments of cash to slaves for Sunday work. The slave work ethic that Genovese sees gave little importance to the master's profit and much to their own desire to work "in company" rather than alone, to their own sense of human and seasonal pace. They astonished the whites by their energy for seasonal peaks like sugar grinding, cotton picking, or corn shucking, and disappointed the masters by refusing to adopt a clock-punching mentality that the masters themselves had rejected. The slaves compelled the masters to compromise in order to get the needed work out of them—another way of making paternalism shape the master class without overthrowing it.

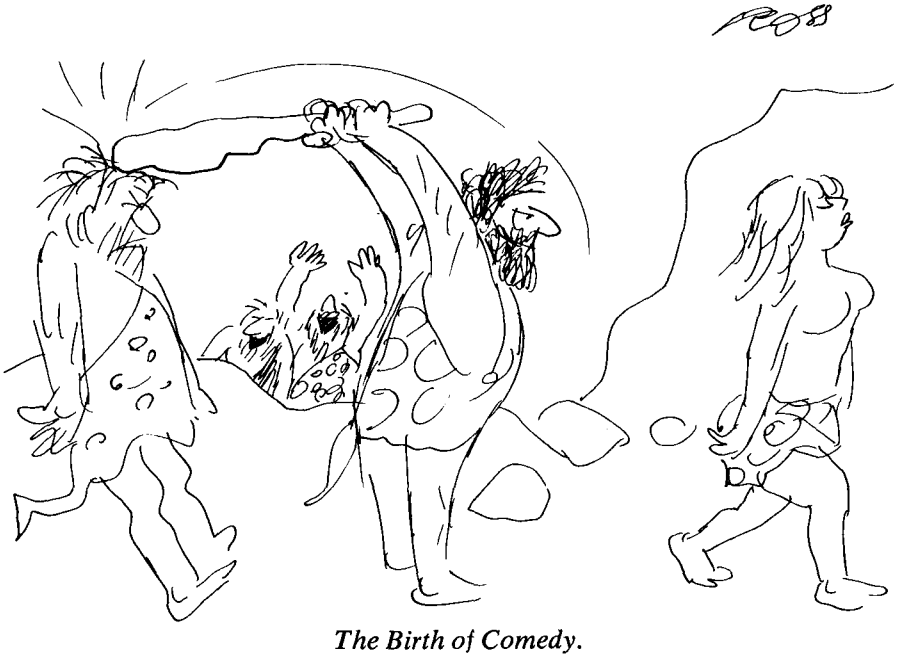
SOMETIMES, PATERNALISM did more to undermine slavery than the slaveholders realized. Slave drivers in the United States were not so harsh as the Caribbean-inspired stereotypes portray them, Genovese says; they learned how to fake whipping, for instance, so that the whip cracked within an inch of the slave's back without ever touching him. "But even some of the harshest provided the slaves with everyday proof that black men could manage production, compel labor and social discipline, and, in a word, rule"—just what the whites insisted blacks could not do. The observation does more than all their statistics to prove Fogel and Engerman's point about black "management."

More often, paternalism hurt the slaves. Genovese's most touching example is the Mammy, as significant in reality as she was in myth. He quotes evidence from blacks and whites to show that she really did raise the master's children and run the household for the mistress. Genovese sums up: "She carried herself with courage, compassion, dignity, and self-respect and might have provided a black model for these qualities among people who needed one, had not the constricting circumstances of her own development cut her off, in essential respects, from playing that role. Her tragedy lay, not in her abandonment of her own people, but in her inability to offer her individual power and beauty to black people on terms they could accept without themselves sliding further into a system of paternalistic dependency."

One of the battlefields against paternalistic dependency was religion, which Genovese illuminates startlingly. The survivals of African religion in black American Christianity gave the slaves a stronger sense of wrong than of sin, a stronger feeling of shame than of guilt. In Genovese's perception, this mentality relaxed the tensions that led other peoples to revolutionary dynamism and instead developed an affirmation of the joy of life in the face of daily trials.

The slaves' tendency to make a single figure of Moses and Jesus enabled them to identify their collective deliverance as a people with redemption from their sufferings as individuals. They expected deliverance and redemption in this world rather than in the next, but that expectation made overthrowing the system a matter for religion rather than for politics. Once it became a political question, Genovese says, the blacks looked to white leadership. Only in the past 20 years have they learned better, incidentally turning black preachers into political leaders. Genovese mentions Martin Luther King but not Adam Clayton Powell, who may personify an earlier stage of the transition. The contradictions of Christianity helped create collective black identity and pride and helped the slaves to judge their masters and to find them wanting, even as Christianity confined the battle within the boundaries of the slave system.

I find only two faults important in *Roll, Jordan, Roll*. One is a tendency to concentrate on the late antebellum period rather than drawing a full picture of change over time, though Genovese does more for change than do Fogel and Engerman. For traditionalists and cliometricians both, there apparently is more



The Birth of Comedy.

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information from later decades than from earlier ones.

The other fault is a weakness in economics. Perhaps here more than anywhere else, Genovese is the victim of his Marxism. He insists that the slaveholders were pre-capitalists as firmly as Fogel and Engerman insist that they were capitalists, and with as little proof. He does not examine the economics of slavery as carefully as he does religion and daily life. Genovese may feel he has already done so in his 1965 book, *The Political Economy of Slavery*, but that went too far in rejecting evidence of economic success in the slave South. A reexamination in the light of his fully developed insight would be interesting.

TWO OTHER BOOKS deserve mention for contributing to the transformation of our perceptions of slavery, though they are not as central as *Time on the Cross* and *Roll, Jordan, Roll.* One is Ira Berlin's *Slaves Without Masters*, which traces the fate of free Negroes from 1775 to 1860 and shows how change over time can affect a historian's vision as neither Genovese nor Fogel and Engerman do. This work shows differences between the Upper and Lower South in a way that signals the dangers of a single vision. And it shows how the story of a marginal group can illuminate the history of the masses between which it stands. The free Negro elite celebrated white values and disdained the black masses even as it retained links to them. The combination probably helped win former freemen a disproportionate share of black leadership after emancipation. It certainly had as much effect on the caricature of middle-class values that E. Franklin Frazier etched in acid in *Black Bourgeoisie* as did the individualism that Genovese sees fighting collectivism within the black work ethic and black Christianity.

The other current book of illuminating history is *The Problem of Slavery in the Age of Revolution.* David Brion Davis hardly looks at slaves, but he shows that one cannot understand the class struggle that centered on black slavery without examining the evolution of white thinking, pro-slavery and anti-slavery, which he traces in this volume from 1770 to 1823.

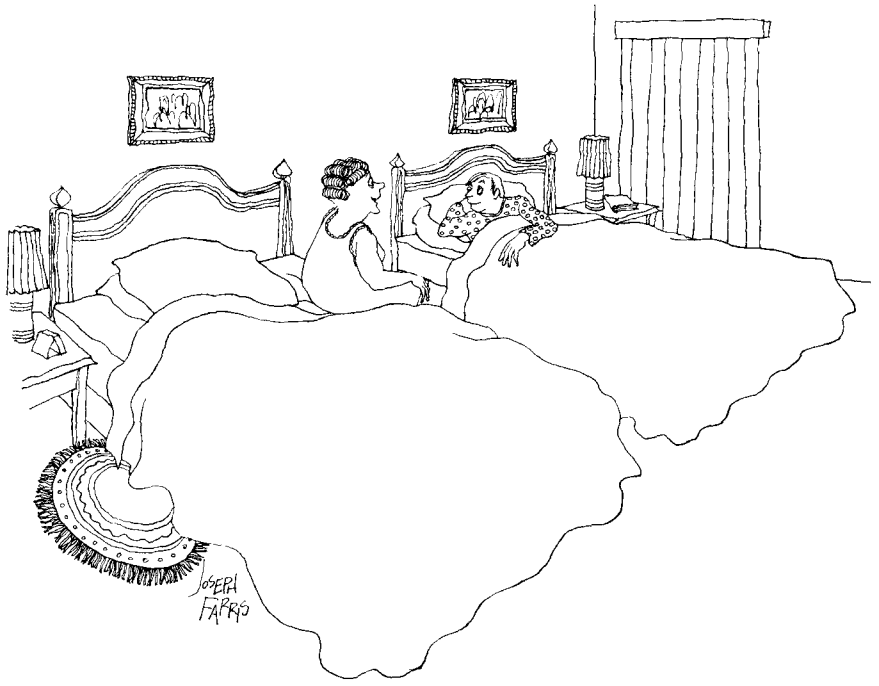
Although he is no Marxist, Davis fits in neatly with Genovese; he notices, for example, that the eighteenth-century figures who helped revise traditional English paternalism toward the "laboring poor" were all opponents of slavery. He makes Toussaint L'Ouverture and Napoleon two figures in a fantasy to illustrate the philosophy of slavery in Hegel's *Phenomenology of Mind.* Hegel conceived of slavery as central to the human condition. He thought that the slave defines the master as fully as the master defines the slave but that usually only the slave wants to be free. This view led Hegel to recognize that man can be autonomous only as he recognizes other men as autonomous. Such a recognition seldom happens, because it is very hard to recognize something that is "not-me" without trying to negate or dominate the threatening presence. Davis points out that this concept makes slavery a central point in the psychopathology of everyday life. This is especially true for America and Americans—one more reason why slavery has done so much to shape this country. □

New Books

Henry James Letters
Vol. I, 1843-1875
edited by Leon Edel
Harvard Univ. Press, 493 pp., $15.00

Volume one of Mr. Edel's latest work on James carries the reader through six stages of James's early life, beginning with boyhood and youth and ending on the haunting, prescient note on which James began his expatriate existence. Contained in a letter written from Story's Hotel, Dover Street, Piccadilly, to the James family upon his arrival in London, this broadcast of intention had grown upon him in all the previous years of European travel: "I take possession of the old world—I inhale it—I appropriate it." It was not youthful ardor or bravado that made him speak so, but a profound consciousness of the drives that impelled him toward Europe, toward Rome, Florence, Paris, and London, and of the towering place the older cultures would have in the nourishment of his art. Yet, it was as a young man that he spoke thus. At 32 he had written several stories and numerous unsigned critiques. Having completed *Roderick Hudson,* he had then persuaded *The Herald Tribune* to hire him as Paris correspondent-at-large, in order to facilitate his decision to stay abroad and maintain himself there financially, while he wrote fiction.

With admirable clarity, Mr. Edel has divided the letters into periods and prefaced each division with a page of commentary. From the first letters there is evidence of James's painterly art, his feelings for colors and textures, for shapes and tastes, for the blend of impressions physical and psychological that



"I dreamt Valéry Giscard d'Estaing asked me to spend two weeks with him on the Ile St.-Louis."

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foreshadowed his novels. One follows them with the fascination that attends the development of genius made visible.

DOROTHY RABINOWITZ

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Pictures and Conversations

by Elizabeth Bowen
Knopf, 256 pp., $7.95

The last work of Elizabeth Bowen is a disjointed and fragmentary collection. Yet, in it are long, satisfying glimmers of the wit and the precision of mind that made her so memorable a novelist. Included in this collection are the beginning of a novel, an essay on one of Proust's characters (the writer Bergotte), and even a Nativity play. There is in addition a long, intimate introduction by Spencer Curtis Brown, her literary executor. But, if for no other reason, the book would be worth publishing for two luminous works, which would have been contained in her biography, unfinished at her death in 1973, called "Origins" and "Places." The latter is that remarkable thing, a writer's close analysis of her own text. Others had written of her work, of the significance of certain themes and symbols, and had quite often done so mistakenly. Why should she not undertake to explain these things herself? Miss Bowen asked by these essays. "Places" is a sort of lesson in that subtlest of writer's problems, the creation of a scene. A scene may be still and yet the opposite of static, thanks to the action of certain words and to the position of the observer. Lessons and explanations they are, but there is a significance beyond them in these pages, for there exists no better recent proof than these fragments, of the consciousness with which art is produced.

D.R.

•

In Their Wisdom

by C. P. Snow
Charles Scribner's Sons, 345 pp., $7.95

Set against the background of troubled, contemporary England, C. P. Snow's latest novel is an elegantly crafted tale about a contested will. The novel develops around a number of fully drawn characters who become to varying degrees involved in the legal struggle, both in and out of court. Among the book's most notable successes is the gracefulness with which its author controls and weaves together its several story lines.

As it emerges during the course of the novel, the portrait of modern times is a dismal one, and the reader is subtly but consistently prompted by the narrative to remember that England's gradual deterioration is the reduction of one of the world's most splendid civilizations. Ours might seem to future historians, as the narrator remarks at the novel's close, "a period of confusion between great epochs, and those didn't shine very bright in history." Snow's ruminations in this vein, however, are not the sort of doomsday pronouncements that have become run-of-the-mill in much of contemporary fiction; an essential intelligence and lucidity saves *In Their Wisdom* from banality and ordinariness. Too, there is a strain of affirmation here that even total immersion in the shabby century does not begin to quell. If, for one thing, the narrative's concern with the law serves primarily to demonstrate the fallibility of human reason, its thematic treatment of modern science is little short of celebratory in its acknowledgment of the potential efficacy of that same faculty. Despite a certain lack of resonance, some occasional tendency in the narrative tone to participate in rather than articulate the kind of depletion it investigates, *In Their Wisdom* is on the whole a satisfying novel that seeks to illuminate, not merely to disparage, the era with which it is preoccupied.

Jane Larkin Crain

•

Conversation in the Cathedral

by Mario Vargas Llosa
Harper & Row, 448 pp., $12.50

Mario Vargas Llosa is one of Latin America's leading writers; *Conversation in the Cathedral* is his third novel. The book's multiple plots, all of which Vargas Llosa develops and intertwines in an intricate and engrossing narrative, are all tied in, directly or obliquely, to a panoramic chronicle of Peruvian society during the regime of Gen. Manuel Odría, the country's president from 1948 to 1956.

The novel unfolds not chronologically, but in a welter of fragmentary recollections stirred up by an afternoon's drinking bout indulged in by two of the main characters—who meet by chance several years after the era and events described in the novel have come to a close. The book is about politics, corruption, decadence, disillusion, but it is free of both ideology and moralism. Primary weight is given to the drama and emotional texture of a number of complexly delineated private lives and relationships; indeed, a great deal of the novel's considerable strength derives from the fullness and particularity with which its large and diverse cast of characters is portrayed. Placed against the background of social tableaux re-created with an almost Dickensian eye for detail and variety, Vargas Llosa's protagonists are gradually shown to have been involved, in one way or another, in a single act of violence; this shared experience, providing a focal point for the complicated story lines, gives suspense, energy, and continuity to a work that might otherwise, despite all its excellent qualities, have been in danger of bogging down in its own ambitious length and scope. It is heartening to know that novels as substantial as this one are still being written.

J.L.C.

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A Forty-Year Swim in U. S. Currents

The Glory and the Dream: A Narrative History of America, 1932-72
by William Manchester
Little, Brown, 1,300 pp., $20

Reviewed by John P. Roche

Historical chronicles come in different styles, perspectives, and sizes. Frederick Lewis Allen, for example, utilized the principle of parsimony in his *Only Yesterday*. He made no effort to cover everything, but he did write a book. Cabell Phillips, in his *1929–1939: From the Crash to the Blitz,* drew extensively on *The New York Times* (the volume is one in a series called *The New York Times* Chronicle of American Life), but the result is far more than a scissors-and-paste job; reading it, one gets the distinct impression of a mind at work, of priorities established and maintained. Then, of course, there are the specialized works, such as Irving Bernstein's *The Lean Years,* which view American life through the prism of the working class.

Now comes William Manchester with an immense narrative history of the United States from 1932 to 1972. I began reading it with great interest, because the time frame is precisely the span of my political consciousness. This could be the story of my generation. Unfortunately it is not. By the time I emerged from the seemingly interminable 1,300 pages, I was convinced that Manchester had simply taken a vacuum cleaner to his task and swept up every bit of information, meaningful and trivial, and had never sat down to sort out the wheat from the chaff.

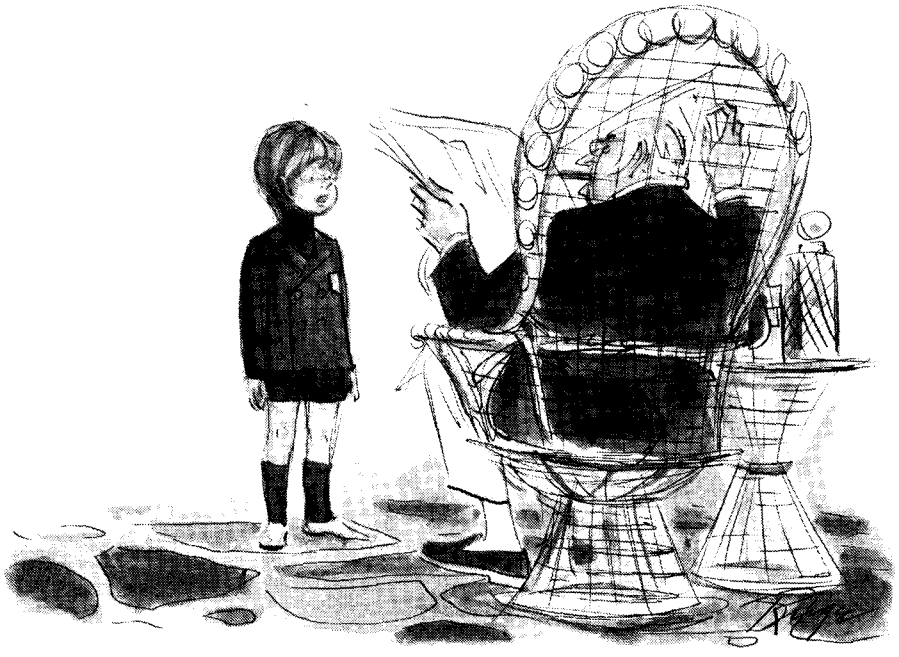
Then there is Manchester's regular recourse to the "camera's eye" technique, which John Dos Passos so brilliantly employed in *U.S.A.* Suddenly, as we are plowing along through the first three months of the New Deal, zingo–there is a "Portrait of an American," in this case, Eleanor Roosevelt. Three pages later we have Adlai Stevenson stating that "her glow had warmed the world" while the United Nations stood in silence. The camera next catches stockbroker Richard Whitney, and we spend three pages watching that bumbling aristocratic crook on his way to Sing Sing. (Manchester's vacuum cleaner missed one detail: Harvard went into mourning when the news photos showed Whitney leaving for the clanger wearing his Porcellian Club tie!) Perhaps other readers will find these inserts diverting in the positive sense; I find them diversionary. Besides, Manchester is no Dos Passos.

Someone once observed of the telephone book that it was all characters and no plot. *The Glory and the Dream* is all plot and no character. It is not a history, but a historical album.

No one, in short, can fault Manchester as a history collector. And I might add that I found the book remarkably free of factual error. To take one topic on which I have expended a great deal of time and energy–the fascinating question of why Hitler declared war on the United States on December 11, 1941 –Manchester's vacuum has picked up all the essentials. He notes, for example, that under the Tri-Partite Pact (Germany, Italy, Japan), each nation was bound to go to war only if one of its allies was attacked. Since the Japanese were patently the aggressors in December 1941, the Nazis could have laid low and let the United States go roaring out into the Pacific. Fortunately for Europe, Hitler–who was sick, tired, and outraged at American provocations (Charles Beard stated accurately at the time that Roosevelt's policy was to force the Germans into forcing us to defend ourselves) –went off his strategic rocker and indulged in a disastrous act of psychic vengeance.

But the question still remains: What does one *do* with Manchester's massive history collection? You can't read it in any intellectually sequential fashion. One minute you are exploring sex habits, and the next, the price of groceries or the eccentricities of some politician. Lord knows, Max Lerner put everything but the kitchen sink (and I had better check that) into *America as a Civilization*, but he divided it functionally. Lerner, in other words, imposed his intelligence and will on his subject matter. Manchester has merely tossed us into the current in 1932 and pulled us out of the water in 1972. *The Glory and the Dream* has utility as a reference, but this is undermined by the absence of references. (Manchester states flatly, for instance, that President Truman offered General Eisenhower his support for the presidency. Last I knew there was some difference of opinion about this.) Furthermore, if you really want to go into the 1930s in depth, Cabell Phillips's book is infinitely preferable. Well, I have a stamp collection; perhaps Manchester will generate a market for history collection. □

John P. Roche is Henry R. Luce Professor of Civilization & Foreign Affairs, The Fletcher School of Law & Diplomacy, Tufts University. His latest book is Sentenced to Life: Reflections on Politics, Education and Law *(Macmillan).*



"If President Roosevelt has been dead for 30 years, why are you still mad at him?"

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Trade Winds

by William Cole

Middle-Aged Dread

David Ignatow is one of America's most reliable poets. His eighth book of poems, *Facing the Tree* (Atlantic Monthly/Little Brown, February 18, $6.95 cloth, $3.95 paper) is full of solid, meaty poems, in many of which middle-aged dread is evident. There are a number of prose poems—a form that doesn't appeal to me—and much good stuff. Here's a little poem, less somber than most, that I liked. It's called "In Season":

I have enemies among the leaves.
Listen to the whispering
and the rubbing of bodies
to get close together on the plot.
I'll turn my back
and let them go on with their heated talk
as I await their downfall
in season.

Crook

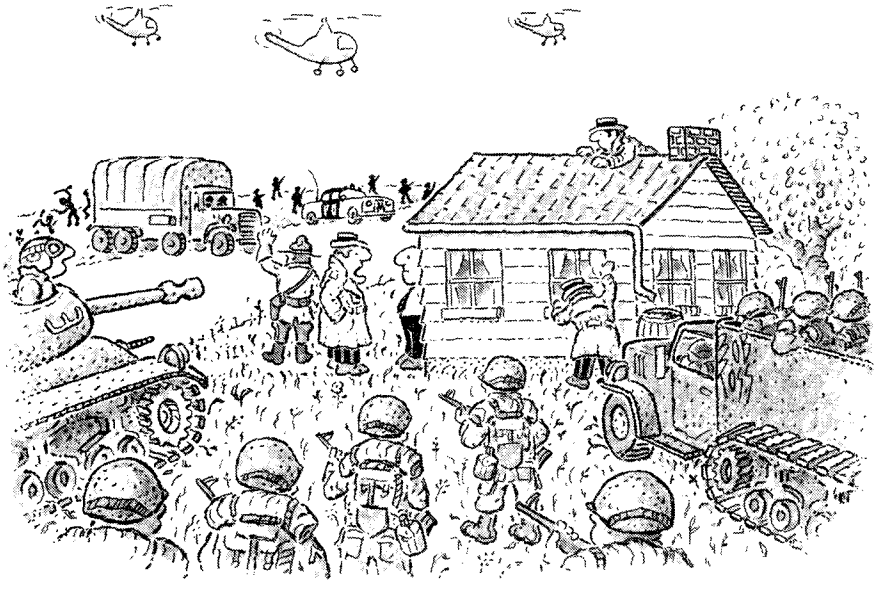
The last book I stole was a dual biography of the Mizner brothers, Wilson and Addison, which I tossed out the window of an army-post library in 1943 and recovered on the grass outside. My reasoning was that surely there was nobody on this particular army post who would appreciate the book at all, and I loved it. I've lost track of it but figure it must have been by Alva Johnston. This spurt of reminiscence is brought on by *Rogue's Progress: The Fabulous Adventures of Wilson Mizner*, by John Burke (Putnam's, February 11, $7.95). Mizner was a grifter, a drifter, a sometime playwright, a celebrity, and a wit in the early part of this century. He was in the Alaskan gold rush, on a banana plantation in South America, in the Florida land boom with his architect brother; he was married to a fabulously rich woman who wouldn't give him walking-around money. He ended up advising on movie scripts in Hollywood, where he founded the first Brown Derby restaurant. He was six-foot-three and described as having a head "like a pumpkin." His advice on barroom fights (one of his specialties) was: "Always hit the man with a catsup bottle. Then he'll think he's bleeding to death." Burke recalls some of his famous wisecracks: "If you copy one author, it's plagiarism. If you copy from two, it's research." "The life of the party almost always ends up in a corner with an overcoat over him." (I remember that as ". . . on a sofa. . . .") But he doesn't mention one I recall from that stolen volume: "All the sleep I ever need is just five minutes more."

Oversights

There were some fine books published last year that came to me too late to meet this column's deadline. I think of *White Goats & Black Bees*, by Donald Grant (Doubleday, $7.95). Here's an American couple, both journalists, no longer young, who bought a run-down cottage and piece of land on the remote southwest coast of Ireland and became (in their own word) peasants . . . Then there's a spirited collection of essays by the doyen of the underground, Seymour Krim, *You & Me* (Holt, Rinehart & Winston, $8.95). Has something in it to offend everybody . . . A good, funny, acute, and civilized novel, *The Advent of Frederick Giles*, by Josiah Bunting III (Little Brown, $6.95) . . . This seems an odd time to publish a book about expensive eats, but *The Restaurants of New York*, by Seymour Britchky (Random House, $4.95 paper), is *such* a good book that I suppose the publisher couldn't resist. Mr. Britchky is a snappy writer and not at all loath to excoriate restaurants with great reputations. Anyone who is coming to New York City and wants to treat himself to some good meals will need it . . . Dan Jenkins's *Dead Solid Perfect* is about golf, a game that I have successfully ignored. Nevertheless, despite the awful people who inhabit it, and their dreadful language, it's a book that moved me to remark, after I'd finished the last page, "What a *dear* book!" (Atheneum, $7.95).

Here They Are Again

Without a moment's hesitation, I will declare that there are more books about Ireland than about any comparable hunk of land. Thomas J. O'Hanlon is a grand Irish name, and its possessor, an Irishman born—but transplanted to the staff of *Fortune*—has written the best and most thorough book I've read about the state of the country, *The Irish* (Harper & Row, January 29, $12.50). As he says early on, "This book is a patient, loving, nerve-jangling, benevolent, but, I hope, objective portrait of a people who are wandering around slightly dazed after a head-on collision with the twentieth century." He covers the character of the people, the structure of the government, the power of the church, the economy, the sporting life. Not much about the literature. He pays tribute to the newspaper that I consider the finest in the world, *The Irish Times*. And who could report on Ireland without a scattering of anecdotes? Take, for one, crowded Dublin: "A visitor attempting to find a parking place near the city center asked a policeman what a single, solid yellow line represented. 'It means you can't park there at all.' Well, what about a double, solid yellow line? 'That means you can't park there at all, at all. Away with you.' " □



"We understand you tore the little tag off your mattress."

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1975 WORLD TRAVEL ISSUE

After a hiatus of three years, *Saturday Review* brings back its world-travel photo contest, a competition among traveling, camera-carrying *SR* readers since 1953. A gallery of winning entries and a list of all those entrants cited by the judges for photographic excellence appear on the pages that follow. This first issue of the year also includes *SR*'s traditional global travel calendar and descriptive notes by Margaret R. Weiss, photographic editor; a diary of his tour of the world, from a plantation house in Hawaii to a smart hotel in Paris, by Andre Kostelanetz; and an account of some warm days of dalliance in the French West Indies by the resident peregrinator. H.S.

Some Place Warm, Some Place a Little Gaulish

by Horace Sutton

Only a year ago those friendly folks from Club Méditerranée took title to the Hotel Caravelle, a 45-acre lash-up on the south coast of Guadeloupe. When I knew the Caravelle, a few seasons back, it was being run like a French commercial hotel in the Midi, which is to say the pool was a little dirty, the grand salon after dark lay dingy as a coal mine in Liège, and dinner was served at half-past eight, no exceptions granted. If the kids fell asleep with their heads in the soup, *tant pis*.

The team to run the new acquisition had been on the grounds for only three weeks when I presented myself at the front gate recently, but it was clear at once that some changes in style had been made. For one thing there was a brass band at the portal of the hotel to greet the busload of guests with whom I arrived, and a variety of types, formally dressed in *pareus* and bathing briefs, had assembled as well, each of them bearing a *flambeau*. That bizarre assemblage, the palefaces from the northlands bringing up the rear, then formed a processional into the bar where, with a few licks of *le jazz hot*, the *gentils organisateurs*, as the hotel help is called at the club, did their best to split the rafters.

Breakfast, the next morning, had its own distinction, too. Coffee was served in deep-dish soup bowls for reasons I know not, although the bowls make infinitely more sense for the French, who enjoy dipping their breakfast rolls into the coffee until the elbow gets damp. There were long cold boards with cheeses and *pâtés*, baskets of *baguettes*—the long French bread, a cornucopia of tropical fruits, and a table with three frying pans and a pot of water where a guest could deal personally with his own eggs.

The whole arrangement was novel enough, but I confess I almost poured my orange juice in my ear when three lovelies dressed only in monokinis strolled in from the beach to have their picture taken. Bikinis, the standard two-piece bathing costume, are considered too much clothing by half with most of the women who now patrol the Caravelle's fluffy, mile-long, white-sand beach, a curious custom that doesn't seem to lose its novelty on the second day.

This form of free-style swimming gear

The Ballet Martiniquais says "Bienvenue"—Also brass bands at the portals and a few licks of le jazz hot.

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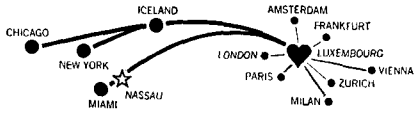

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has spread to a few other hotels, notably the Montauban, a cozy little off-beach inn with a big pool, but it is by no means the custom in Guadeloupe or in Martinique. The Meridien, the new Air France Hotel, farther out on Guadeloupe's Grande-Terre, the eastern half of the island, is a conventional Caribbean casern with 277 rooms, three tennis courts that are lighted for night play, and a golf course under construction. The beach is skimpy and altogether too compact an area for the ladies to disport themselves as they do at Club Med's Caravelle.

About the only custom adopted from the club is the fashion of playing classical music at five, an interlude marked for communion with the classicists. The Meridien at Saint François is an hour from Raizet Airport, where the Air France jets put down en route from New York, San Juan, and Paris, but it will have some company before the winter is out when Copatel, part of another French chain, opens a 220-room shelter on the north coast at Moule.

Neither Moule nor Saint-François is exactly a swinging city, and the hotels will have to be self-contained. The Meridien has two restaurants going, one open to the sea, the other air-conditioned and special; and the disco bleats out the music, or whatever, until 2 A.M. Some adventurers seek out the native neighborhood restaurant known as Mme. Jerco's, lately the trendy place to go. The fashion was lost on me, for I dined with Madame when she had her place on the beach a few years ago. Now she has lost the sea view, having moved into an ancient shack that settles, albeit a bit off-center, down a dirt road about three minutes from the Meridien. One must look for the sign *"Au Soleil du Levant"* (Mme. Jerco's name is in small letters underneath), which is not to be confused with other signs hanging from the aging planks of the premises that advertise lottery tickets, postage stamps, and Orange Crush. Dolls, posters, and Christmas decorations (kept up all year) provide the decor; the tables covered with oil cloth can easily be spotted among the boxes of groceries. Lobster, *boudin créole* (a spicy blood sausage), clams, fish, and curried rice are among the specialties. The extraction will come to about six dollars a person.

BUT I TALK of country living. A veritable riviera of new hotels has sprung up near Pointe-à-Pitre and the suburb of Gosier. P.L.M., named for the old Paris, Lyons, and Méditerranée Railroad, then as now a Rothschild enterprise, is running the new 112-room Arawak, which stands alongside the venerable Auberge de la Vieille Tour. The smaller Callinago, a few steps away, is a cut more modest, the rooms somewhat smaller than those at the Arawak, though just as modern. The dining room, however, faces a green hill rather than the traditional vista of the sea. Each of the hotels has a seven-night package—$240 per person, two-in-a-room, two meals a day at the Arawak; and $224 for the same arrangement at the Callinago. Transfers from the airport, wine at meals, and *combats de coqs*, or cockfighting, should you want to look at that legalized carnage; all are included.

The beach is presentable, though it can't compare with the sands of Caravelle. The location, however, doesn't seem to daunt anyone, for two new hotels are going up in the neighborhood, one to be called La Batterie, the other, as yet unnamed, to be run by Holiday Inns. As a tourist official explained, "We are trying to keep some of the best beaches free of hotels; we musn't forget the people of Guadeloupe." A noble thought and purpose that may help to keep the French islands free of the hostility often encountered elsewhere in the Caribbean.

TOURISM in the French West Indies, once vigorously opposed by the *planteurs*, who were content to raise cane and live stylishly on country plantations, is spilling over onto the smallest isles. There are now flights three times a day to Marie Galante, the tiny isle named for one of Columbus's ships, and even a restaurant called Békéké, operated by the pilots, man and wife, who run the flight service. Farther south, Les Saintes, where the British Admiral Rodney engaged the French ships under de Grasse in an epic encounter, now has two small hotels. Both are on Terre-de-Haut, one of the five inhabited islands of the group. Bois Joli, set away from the town, is run, well, rather like a small French hotel in the Midi. The price for the room is fair enough—$17 to $21 (air-conditioning, sea views, and private baths in the higher-priced accommodations). Continental breakfast is included, but lunch or dinner is a whacking $12 unless you're under 10—and then it's half. *Ici on ne parle pas français*—that is, no one, but no one, speaks English. Nonetheless, when I spent a night there, there were Americans in residence, attracted by the

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off-trail location and the nude beach in back of the hotel.

There is only one taxi in Terre-de-Haut, and if you're at Bois Joli, you depend upon it or you take an open boat down to town. It gets a little soupy in the rain. On the other hand, the new Hotel Santoise in beautiful downtown Terre-de-Haut—the town has the same name as the island—is rather an enchanting place, operated almost singlehandedly by 26-year-old Jacques Cauet of Rouen, who came here six years ago on vacation. Room with telephone, private bath, air-conditioning, terrace over the harbor, and breakfast: $15.50. There is a *prix fixe* menu at five dollars, or you can order snacks (less) or steak *flambé* (more). Cauet also picks up one-day excursions from Pointe-à-Pitre and the Meridien in Guadeloupe—tour, swim, lunch, boat ride, and return to the airport for less than $10.

One would be hard put to find prices like that in Martinique, the most southerly, and the most sophisticated, of the French possessions in the Caribbean. Like Guadeloupe, Martinique has a Club Méditerranée installation on the southern tip of the island, its outer limits facing St. Lucia, bordered with the island's best beach. Martinique also has a new Air France Meridien Hotel, which provided the lodgings and the meeting halls for the talks, just before Christmas, between President Ford and President Giscard d'Estaing of France.

The Meridien, large and modern, is located across the bay from Fort de France on a spit of land called Pointe du Bout. That seemingly unhandy location was pioneered by the Bakoua, which to my taste is one of the best hotels in the French West Indies. It now finds itself immediately next door to the 307-room Meridien, both of them sharing a beach that was sparse of sand to begin with. Two more hotels are coming to Pointe du Bout, once an outpost of the French Frantel chain, best known for its handy tower hotel at Orly Airport, the other a burgeoning hotel-condominium complex that will be operated by Rothschild's P.L.M. group.

UNLIKE GUADELOUPE, Martinique has a number of small inns, some sprinkled around Fort de France and at least one celebrated inn, Leyritz Plantation, tucked away in the greenery on the north end of the island. La Vallée Heureuse, a scant 20 minutes from the airport, or from town, is rather a handy version of that—

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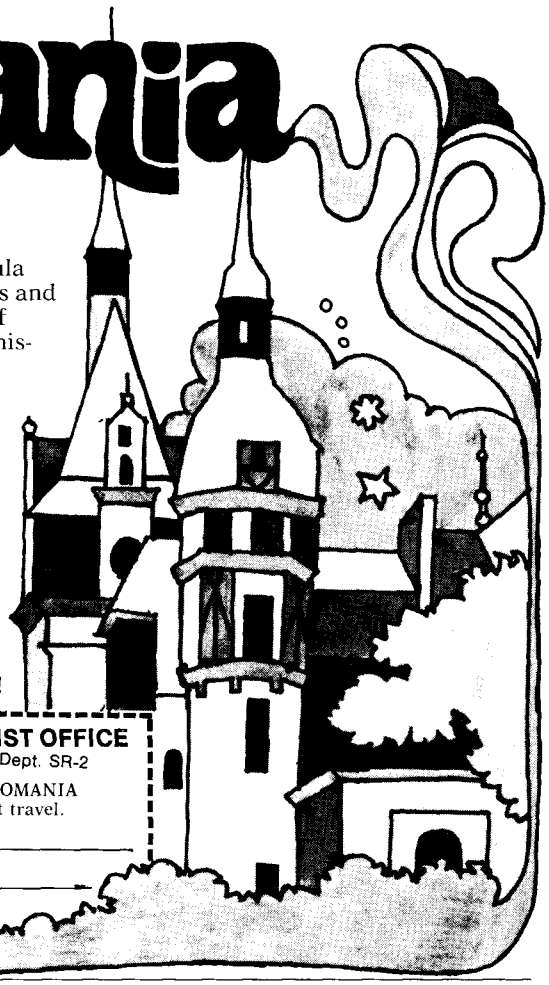

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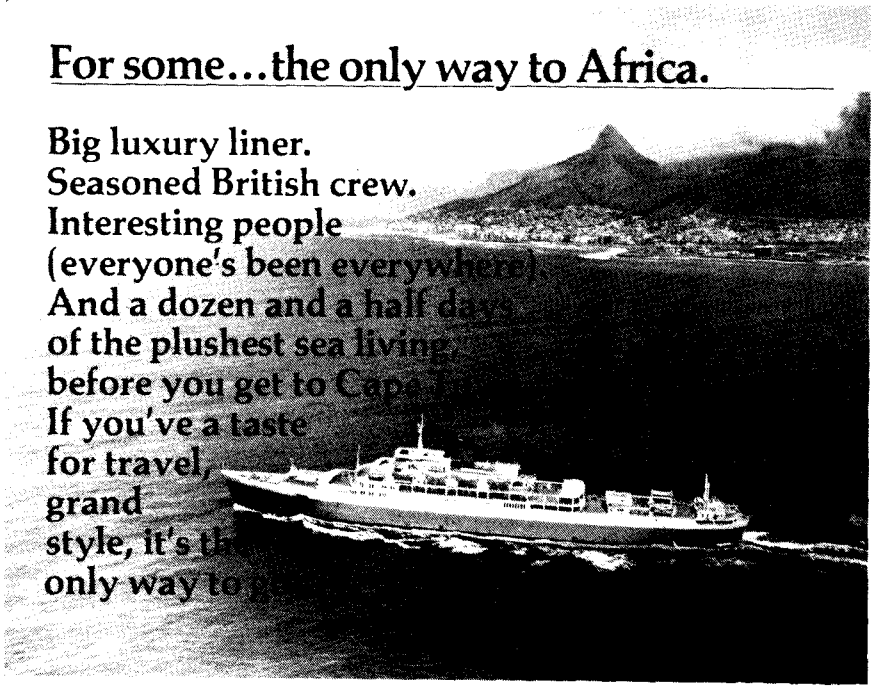

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an old plantation house, filled with antiques, floating on a rolling sea of green hills and tropical vegetation. Its restaurant, Hostellerie du Bitaco, is one of the pleasures of the island, offering stuffed crab, sea urchin soufflé, fish done creole style, and a wide assortment of grills, vegetables, and desserts done variously in French style or creole.

Not at all fetching in the manner of La Vallée Heureuse, the small hotel Victoria above Fort de France, with sweeping views of the town and the harbor, can nevertheless provide comfortable rooms for $20 a night in dead winter. Every pad is air-conditioned. There are plots of lawn where one can broil in the sun, and two jets placed on the end of the small pool manage to create a gentle surf. Set meals are about $5.50.

If the Victoria, where the main house is 100 years old, and Vallée Heureuse represent old Martinique, the new resort style is epitomized by the Hotel Latitude, a spread on a dark, volcanic sand beach on the northwest coast near Carbet. Each of its 16 bungalows is divided, pie-like, into wedges of six rooms, each air-conditioned and fitted with a private bath. Nothing fancy and very outdoorsy. An old Martiniquaise *maison* serves as a reading room, but the dining pavilion is open to sea and sand. The menu for guests on the modified American plan menu ($56 a day M.A.P. for two in high season) was fair enough the day I consulted it—tomato creole style, grilled pork chops, Port Salut, and ice cream. Ordering à la carte, one could summon a lobster for under eight dollars or steak *marchand de vin* or *Bercy* for five dollars.

Finally, there is the pleasure of Fort de France itself, honeycombed with restaurants—La Grand' Voile and Foyal foremost among them—that provide a plentitude of French and creole creations unless one is fool enough to search out *la grande cuisine* at carnival time.

The back streets of Fort de France never fail to summon thoughts of Nice, with its shops and bars hunched next to each other. The smart little boutiques apart, the most sophisticated emporium is the house of Roger Albert, where the salesgirls in tinted smocks deal in Baccarat glassware and Lalique crystal, ties and scarves from Hermès and from the grand couture houses of Cardin, Dior, St. Laurant, and Nina Ricci. Lining the shelves is enough perfume to bewitch a monastery. To inhale in Roger Albert's is to fill one's soul with the sweet balm of all Gaul. Olfactory chic. □

Around the World in 81 Days

by Andre Kostelanetz

After having conducted 34 concerts in three months last summer, Andre Kostelanetz concluded that he needed a rest. An irrepressible traveler—his first trip was a walk across Russia so that he could find a haven in America—he decided that the best way to relax was to plan a journey around the world, seeking out new places and visiting old friends on the way. He had only one working break: a pair of concerts given in Tehran at the invitation of the Shah. The Kostelanetz diary:

KAUAI. First stop here on one of the smallest and still-unspoiled islands of the Hawaiian archipelago. Visited John Gregg Allerton, former president of the Honolulu Academy of Arts, now living in the old residence of Queen Emma, the consort of Kamehameha IV, who ruled in the middle 1800s. The one-floor tropical palace is filled with European and American paintings, rare antiques, and an immense collection of table china. The 300 acres of gardens are an incredible sight—whole mountains covered with bougainvillea, ponds filled with the rarest water lilies, thickets consisting of unusual varieties of bamboo trees, row upon row of medicinal plants indigenous to the Pacific. Eventually Allerton will deed the gardens to the state as a park.

GUAM. One-hour refueling stop but long enough to confirm the impression that this small island has become the honeymoon haven for Japanese couples.

HONG KONG. Lunch with old friends, Dr. and Mrs. Lin Yutang, former neighbors back in New York. The writer-philosopher, turning 80 this year, sparkled with enthusiasm over a seven-year work, a new Chinese-English dictionary, as well as another new book, *The Best of Friends,* a collection of his most important writings. His daughter is busy, too. She is editor of the Chinese language edition of *Reader's Digest.* We dined in what we called "floating Chinese smorgasbord" style. A constant stream of waitresses, calling out their wares, carried large trays filled with tidbits of Cantonese-style pork, chicken, shrimp, vegetables wrapped in rice, and flour dumplings.

Dinner with Charlotte Horstmann, an entrepreneuse of antique and Oriental artifacts, was quite something else. She had arranged a dinner party for 15 aboard a junk. Precisely at sunset we sailed down the bay toward the ocean, passing a huge neon sign in Chinese. Half-German and half-Chinese, Charlotte Horstmann was able to translate it. The sign, in the British crown colony of Hong Kong, read: "Long live Mao." Money can do everything.

Illustrations: Susan Perl

We stayed, for perhaps the last time, at the famous Peninsula Hotel, which has a predominantly Swiss staff and a fleet of Rolls-Royces to meet guests at the airport. It is now said to be in the last two years of its existence before the wreckers move in and a new hotel with better harbor views rises in its stead.

TAIPEI. We made a one-day visit to see the museum, which houses what is probably the world's most extensive collection of Chinese art. We were permitted to explore the underground corridors, where, in a continuing rotation process, antiques are stored until brought up on exhibition. The museum has so

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many stored artifacts that for 15 years it can present a new exhibit every few months without repeating itself.

BALI. Once a week Pan Am has a nonstop flight from Hong Kong that lands at Denpasar at midnight. The flight plan took us over Borneo, which summoned

thoughts of a previous visit. Somewhere down below us, near Kuching, were the longhouses, two city blocks in length, a horizontal skyscraper in which a whole village could live. Now the countryside around Kuching was infested with bandits. We were better off to overfly it.

Bali was still without bandits although not without hippies, an international confrerie whose members live among the dunes on beautiful Kuta Beach. Most visitors prefer Sanur Beach, where Intercontinental, the first large hotel on Bali, has added beautiful cottages apart from the main hotel. We walked down the beach to visit Jim Pandy, the European-educated Javanese art dealer and host *extraordinaire* who has received heads of state from Khrushchev to Nehru to Sukarno. We were lucky to arrive at the time of the Balinese New Year, a virtual bacchanal of dancing and feasting. The gamelan orchestras played on into the night, each village with its own musicians, all playing without a sheet of music. Sitting among the players were tiny tots of four and five, already learning the musical ritual. We were reminded how magnificently Benjamin Britten had translated the sound of the gamelan for a Western orchestra in his ballet *The Prince of the Pagodas.*

BANGKOK. We visited the house of an old friend, Jimmy Thompson, who was known as the father of the Thai silk industry and disappeared so mysteriously some years ago while he was on a trip to Malaysia. He was never heard from again, but his house still stands, an old Thai structure brought down from the country, standing now as if it were something out of an exotic fable. It is no longer a home but a museum, open to the public during certain hours of the week.

We stayed at the old Oriental Hotel, built about the turn of the century and often renovated. Four new suites have been added, each named for a famous writer—Somerset Maugham, James Michener, Noel Coward, and Joseph Conrad. We settled in the Michener suite —he was later to tell me that he had never seen it—because we had so often stayed in his real home in Bucks County, Pa.

BURMA. The only Socialist country on our itinerary. We had to declare cuff links, watches, and rings at the airport. It was enough to make us feel the breath of state supervision. We stayed in the American Embassy in Rangoon with Ambassador David Osborn, whom we had met years ago. The first night after dinner, the ambassador suggested a visit to the Shwedagon Pagoda. Drenched by a torrential monsoon that split open the sky without warning, we climbed the endless stairs to the base of one of the most revered Buddhist shrines. The stupa, covered with gold and precious stones, rises over 300 feet into the air and is one of the incredible sights of Asia.

PAGAN. A side trip to see the ruins of 5,000 pagodas and the remnants of thousands of others destroyed by Kublai Khan in the thirteenth century. Some are still covered with gold leaf that continues to shine brightly at sunset.

Random notes from Burma: a street sign that says, "Footwearing is prohibited"; the waiter in our small hotel who asked for a razor blade instead of a tip; Mandalay, where the streets are lined with small houses and large pagodas and there are no cars, only carriages pulled by horses; Kipling wrote only the words to "On the Road to Mandalay." Oley Speaks, an unknown, wrote the music.

We had planned to travel farther north to Bhamo to relive some wartime memories at Myitkyina, but because the region is now overrun by bandits, the pilgrimage was impossible. Myitkyina was the Burmese terminal of the Burma Road, which we had helped officially to inaugurate by conducting the U.S.O. orchestra in the national anthem. The Chinese High Command, ever diplomatic, did not wish to put the American forces in the embarrassing position of having their anthem played either first or second. They decided that both anthems should be played simultaneously, and cacophony reigned supreme.

KATMANDU. Our first visit to Nepal. Even before we could check into the Soaltee-Oberoi Hotel, Ambassador William Cargo and his wife had whisked us up to Father Moran's St. Xavier's Godavari School. As we entered the monastery, we saw on the floor a design in colored rice that the boys had created. It said, "Welcome, Andre." The students performed for us, singing, dancing, and, at the end, reciting in full chorus a brand new poem:

> We love you more than a bronco bucks,
> Or a banker loves his bucks.
> We thank you more than a Niagara Fall
> That you'll come again to dear Nepal.

In Katmandu we looked up Boris Lissanevitch, whom I had first met in Calcutta during World War II. He had been in the Russian ballet and knew Balanchine and Massine. By wartime he was running the 300 Club, greeting Montgomery, Mountbatten, and Gen. Clare Chennault of the Flying Tigers. Today he is a celebrated citizen of Katmandu—hotelier, restaurateur, and friend of the king.

(Continued on page 36.)

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A stay in Katmandu is awe-inspiring, for there is the ever-present view of the Himalayas. A spectacular one-hour flight sweeps past a myriad of peaks, among them Annapurna and Mount Everest. Majestic and forbidding as these mountains are, the Katmandu Valley, which is really a plateau 5,000 feet high, is so fertile that farmers can harvest three crops a year. But Nepal is more than scenery. We arranged side trips to the medieval cities of Patan and Bhaktapur, both resplendent with stone sculptures, wood carvings, Buddhist and Hindu temples, and ancient palaces.

TEHRAN. We reached Iran by way of New Delhi and began work. The concerts took place in the Tulare Rudaki, a Victorian-style theater that is used for both opera and concert. The imperial box, where the Shah and the Empress sit, dominates the 1,500-seat auditorium. The orchestra boasts a full complement of amazingly proficient players, most of them Iranian with a generous sprinkling of musicians of Russian origin, mostly from Tabriz.

The Shah and Empress Farah came to the second concert, and at a private reception afterward we reminisced about our wartime concert at the palace. In complimenting the Shah on the Iranian orchestra, we told him that within the vast expanse of the globe from the Mediterranean to the Pacific, there were only three cities that had orchestras of major calibre—Tehran, Tel Aviv, and Tokyo. The Shah told of the new cultural center now being erected in the capital, and the Empress told of similar plans for Isfahan and Shiraz. Iran's expanding television system, the Shah said, would bring the orchestra to the farthest reaches of his land.

We asked to see the Caspian coast, and the Shah's court made the arrangements. On this Iranian riviera the high Elburz Mountains rose from almost the very water's edge. We were able to see the government-controlled caviar-processing plant in Bandar Pahlevi, normally off limits to all but government employees. This Persian headquarters for caviar produced 220,000 tons last year. We saw the rarest variety of all—the so-called gold caviar. Then, donning bulky fur coats and hats, we entered the refrigeration chambers where sturgeon is kept at a temperature of 38 below. To avoid depletion of roe-bearing sturgeons, the fish are cultivated in large pools and are artificially inseminated.

AHVAZ. We returned to the city where we had given a few concerts in wartime, mindful of temperatures that can reach 150 degrees during the daytime. About 100 miles north of Ahvaz, we visited the 7,000-year-old, fabled archeological site, Susa. Then we drove 25 miles through the desert to see Choga-Zembil, the largest and best preserved of all ziggurats. These four-sided, terraced edifices were built of sun-bleached stones, in the fifteenth century B.C. The history of ancient times is chiseled into the stone. The ziggurats are as yet largely undiscovered by tourists.

LONDON. A car ride to Hampshire to see Leopold Stokowski, now in his 90s. Amazingly spry, he invited us to spend a weekend in Vence, where he has bought land and is building a house. As always, Leopold never looks back but always ahead, talking of his recording plans and admiring the new importance of young people.

PARIS. Grand finale. Theaters, concerts, museums. At the Louvre we saw, ironically enough, the greatest collection of Persian antiquities we had yet viewed. At the Hotel San Régis, off the Champs Elysées, where we stayed, we ran into a brilliant group of musicians—Georg Solti, Seiji Ozawa, Kiril Kondrashin, Mstislav Rostropovitch, and his wife, Galina Vishnevskaya. This dazzling musical assemblage helped us cushion the reentry into the less-rarified atmosphere of home. □

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WORLD TRAVEL CALENDAR—1975

JANUARY

1 World Championship King Salmon Derby, *Petersburg, Alaska.* Until October 1.
Whale Watching, *San Diego, Calif.* Until February 15.
Tournament of Roses Parade, *Pasadena, Calif.*
Forty-first Orange Bowl Football Classic, *Miami, Fla.*
Sunshine Festival, Diamond Head Crater, *Honolulu, Hawaii.*
One-Hundred-Fiftieth Birthday of Johann Strauss Celebration, throughout *Austria.*
Architectural Heritage Year in *Europe*: programs in 17 countries.
Holy Year Observances, throughout *Italy.* Until December 31.
Seven-Hundredth Birthday Celebration, *Amsterdam, Netherlands.*
One-Hundred-Fiftieth Anniversary of Norwegian Immigration to the United States, *Stavanger, Norway.* Yearlong programs.
Eight-Hundred-Fiftieth Anniversary Celebration, *Stavanger, Norway.*
International Boat Show, *London.*

2 Calypso Tents, *Port of Spain, San Fernando, Trinidad,* and *Tobago.* Until February 8.

3 Wonderful World of Horses, *New York City.* Until January 5. Also January 10 to 12 at Madison Square Garden.
Jackson Hole Winter Festival, *Jackson-Teton Village, Wyo.* Until January 10.

4 Sled Dog Races, *Grand Lake, Colo.* Also January 5.
U.S.S.A. Ski Week, *Vail, Colo.*
Hula Bowl Game, *Honolulu, Hawaii.*
Jr. Eastern Ski Race and Events, *Squaw Mt.* and *Sugarloaf, Maine.* Also January 5.
International Fair and World Coffee Pageant, *Manizales, Colombia.* Until January 12.

5 American Bowl Game, *Tampa, Fla.*
Epiphany Feast, *Rome, Italy.* Also January 6. Pageantry and lots of noise.

6 Old Christmas Party, *Prestonsburg, Ky.*
Twelfth Night Pageantry, *New Orleans, La.* Official start of social season leading up to Mardi Gras, February 11.
Day of the Three Kings, throughout *Mexico.* Fairs, dancing, fireworks.
New Year Parade of Firemen, *Tokyo, Japan.*

7 Dixie National Livestock Show and Rodeo, *Jackson, Miss.* Until February 13.

9 Reenactment of the First Town Meeting, *New Braintree, Mass.* Bicentennial event.
International Auto Show, *Montreal, Canada.* Until January 19.
Feast of the Black Nazarene, *Quiapo, Manila, Philippines.* Pageantry.

10 National Western Stock Show, *Denver, Colo.* Until January 18.

11 Sled Dog Races, Long Valley Station atop Palm Springs Tramway, *Palm Springs, Calif.* Also January 12, 18, 19, and 26.
Asolo State Theatre Opera Season, *Sarasota, Fla.* Until February 8.
National Boat Show, *New York City.* At N.Y. Coliseum until January 19.
Eastern Speed Skating Championship, *Saratoga Springs, N.Y.* Also January 12.

12 Super Bowl Game, *New Orleans, La.*
Benjamin Franklin's Birthday Week, *Philadelphia, Pa.* Until January 18.
International Open Tennis Championships, *Freeport, Grand Bahama Island.* Until January 19.

13 Stephen Foster Memorial Week, *White Springs, Fla.* Until January 19.

14 Canadian Mime Theatre, *Niagara-on-the-Lake, Canada.* Until March 3.
Harvest Festival, *India.* Until January 16.

16 Winterskol, *Aspen, Colo.* Until January 19.
Forty-fourth Automobile Rally, *Monte Carlo, Monaco.* Until January 25.

17 Special Winter Olympics, Saddleback Mt., *Rangeley, Maine.* Until January 19.
Winter Carnival, *Stowe, Vt.*
Summer Carnival, *Auckland, New Zealand.* Until January 27. Theater, sports.

18 Ice Golf, *Grand Lake, Colo.*
White White World, Sugarloaf Mt., *Kingfield, Maine.* Until January 26.
Eastern Ski Association Stunt, Ballet, and Aerial Combined Events, *Killington, Vt.*

20 U. S. Professional Indoor Tennis Championship, *Philadelphia, Pa.* Until January 26.

21 International 500 Snowmobile Race, *Winnipeg, Canada,* to *St. Paul, Minn.*
Twenty-fifth Anniversary World Bridge Federation Championship, *Southampton, Bermuda.* Until February 1.

22 Narcissus Festival, *Honolulu, Hawaii.* Until February 15. Chinese events and Chinese New Year's Celebration.

24 Winter Antiques Show, *New York City.*
International Trade Fair, *Sydney, Australia.* Until February 2.

25 Anniversary Celebration, *São Paulo, Brazil.* City's four-hundred-twenty-first year.
Fiftieth Anniversary Maori and Cook Island Art Exhibit, *Dunedin, New Zealand.* Until February 2.

26 Twenty-seventh Annual Antiques Forum, *Williamsburg, Va.*
Mozart Music Week, *Salzburg, Austria.* Until February 2.
Republic Day, throughout *India.* Colorful in *New Delhi.*

27 Hawaiian Open International Golf Tournament, *Honolulu.* Until February 2.
Festival of Trees, throughout *Israel.*

28 European Figure Skating Championships, *Copenhagen, Denmark.* Until February 1.

29 Canadian National Skating Championship, *Quebec City, Canada.* Until February 2.

FEBRUARY

1 George Washington's Birth-Month Festival, *Alexandria, Va.* Until February 22.
Carnival, *Nice, France.* Until February 11.

2 World Winter Games for the Deaf, *Lake Placid, N.Y.* Until February 8.

3 World Congress of Housing, *Tulsa, Okla.* Until February 9.
Arts Festival, *Hong Kong.* Until March 1.

5 Black Esthetics Exhibit, *Chicago, Ill.*

6 Quebec Carnival, *Quebec City, Canada.* Until February 16.
Las Negritas Carnival, *Caracas, Venezuela.* Until February 11.
The Great Lapp Winter Fair, *Jokkmokk, Sweden.* Until February 8.
Carnival, *Lucerne, Switzerland.* Also February 10 and 11.
Snow Festival, *Sapporo, Hokkaido, Japan.* Until February 9. Snow sculptures.

7 Lincoln Day Celebration, *Hodgenville, Ky.* Until February 9.

8 Winter Sports Carnival, *Grayling, Mich.* Until February 10. Fiftieth annual.
Sixth Annual Arts and Crafts Exhibitions, *St. Croix, Virgin Islands.* Also February 9.
Pre-Lenten Carnival, throughout Mexico.
Carnavales, *Barranquilla, Colombia.* Until February 11. Caribbean Mardi Gras.

9 Black History Week, *Chicago, Ill.* Until February 13 at North Park College.
Carnival, *Rio de Janeiro, Brazil.* Until February 11.
Carnival Parades, *Aalst, Blankenberge,* and *Malmédy, Belgium.*

10 Carnival, *Castries, St. Lucia, West Indies.*
Fashion Week, *Tel Aviv, Israel.* Until February 14.

11 Mardi Gras Celebration, *New Orleans.*
Eighth Annual Andy Williams Open Golf Tournament, *San Diego, Calif.*
American Revolution Bicentennial Exhibit, *Chicago, Ill.* Until March 31.
Canada Winter Games, *Lethbridge, Canada.* Until February 23.
Mardi Gras, *Guadeloupe* and *Martinique, F.W.I.* Also February 12.
Pancake Race, *Olney, England.*
Chinese New Year's Celebration, *Hong Kong.* Until February 13.

14 National Date Festival, *Indio, Calif.* Until February 23. Camel and ostrich races.

15 Chinese New Year Celebration, *San Francisco, Calif.* Until February 23.
National Antiques Show, *New York City.*

17 International Clean Air Conference, *Rotorua, New Zealand.* Until February 21.

23 U.S.S.A. Ski Jumping Championships, *Brattleboro, Vt.* Until February 25.
Finlandia Ski Race, *Lahti, Finland.*
International Fair, *Frankfurt, Germany.*

25 Purim, throughout *Israel.*
Lantern Festival, *Hong Kong.* Races.

26 Golden Shears: National Sheep-Shearing Contest, *New Zealand.* Until March 1.

28 Quebec Winter Games, *Rimouski, Canada.* Until March 9.

MARCH

1 World Championship Gold Panning Contest, *Rosamond, Calif.* Also March 2.
Sioux Empire Arts Festival, *Sioux Falls, S. D.* Until March 31.
Bullfights, *Mexico City, Mexico.* Until November 30.
Regatta of Sailboats, *Laguna de Bay, Philippines.* Until March 7.

4 World Figure-Skating Championships, *Colorado Springs, Colo.* Until March 8.
International Food Fair, *Copenhagen, Denmark.* Until March 9.

5 National Indian Art Exhibition, *Scottsdale, Ariz.* Until March 8.

7 International Film Festival, *Cartagena, Colombia.* Until March 13.

8 Natchez Pilgrimage, *Natchez, Miss.* Until April 6. Ante-bellum homes tour.

10 St. Patrick's Week Festival, throughout *Ireland.* Until March 18.

12 International Spring Trade Fair, *Vienna, Austria.* Until March 16.

13 Viennale 1975—Film Festival, *Vienna, Austria.* Until March 21.
Forty-fifth International Motor Show, *Geneva, Switzerland.* Until March 23.

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16 Jazz Festival, *Kansas City, Mo.*
Regional Folk Art Festival of Sousse, all cities of *Sahel, Tunisia.* Until March 23.

17 Nuclear Physics Congress, *Innsbruck, Austria.* Until March 21.
Oceanology International 75: World Exhibition and Conferences on Oceanology, *Brighton, England.* Until March 25.

20 Black Arts Exhibit, *Miami, Fla.* Until March 22 at Miami-Dade Main Library.

21 Benito Juarez's Birthday Celebrations, throughout *Mexico.*

23 Yaqui Indian Holy Week Ceremonials, *Phoenix* and *Tucson, Ariz.* Until March 30.
Holy Week Rites, *Taxco, Pátzcuaro, San Cristóbal, Mexico.* Until March 30.
Holy Week Rites, *Popayán, Colombia.* Until March 30. Hooded celebrants parade, a 400-year-old tradition.
Easter Festival, *Salzburg, Austria.* Until March 31. Music.
Holy Week, *Seville, Málaga, Granada, Valladolid, Zamora, Murcia, Spain.*
Palm Sunday, Holy Week Rites, throughout *Israel.* Until March 30, Easter Sunday.

24 Music Festival, *Honolulu, Hawaii.*

27 Carnival of Flowers, *San Remo, Italy.*
Passover Observances, throughout *Israel.* Until April 2.

29 Bay Science Fair, *San Francisco, Calif.* Until April 12.
Puyallup Valley Daffodil Festival, *Tacoma, Puyallup, Sumner, Orting,* and *Fife, Wash.*
International Fair, *Lyons, France.* Until April 7.

30 Easter Sunrise Services: south rim of Grand Canyon, *Ariz.;* summit of Hot Springs Mt., *Hot Springs National Park, Ark.; Garden of the Gods, Colorado Springs, Colo.*
One-hundredth Anniversary Easter Promenade, Boardwalk, *Atlantic City, N.J.*
Strauss Concert with the Vienna Symphonic Orchestra, *Vienna, Austria.* Marks his one-hundred-fiftieth birthday.
Pope's Easter Blessing, *Rome, Italy.*

31 Royal Winter Fair, *Brandon, Canada.* Until April 15.
The Irish Grand National, Fairyhouse, *Dublin, Ireland.* Horse race.

APRIL

1 INTERKAMERA, *Prague, Czechoslovakia.* Until April 13. Photographic exhibit.
Sound and Light Performances, *Athens, Greece.* Until October 31.
Water 75, *Rotterdam, Netherlands.* Until August 31, Exhibits and nautical events.
Shakespeare Season, *Stratford-upon-Avon, England.* Until December 31.

3 Vintage Festival, *Barossa Valley, Australia.* Until April 6. Wine fete.

4 Spring Fiesta, *New Orleans, La.* Until April 22 throughout French Quarter.

5 National Cherry Blossom Festival, *Washington, D. C.* Until April 11.

7 American College Theater Festival, *Washington, D. C.* Until April 20.

9 Appalachian Arts Festival, *Charleston, W. Va.* Until April 11.
Beethoven Festival, *Birmingham, England.* Until April 17.

10 Azalea Show, *Rome, Italy.* On the Spanish steps. Until April 20.

12 Festival of Arts, *Birmingham, Ala.* Until April 27. Salutes Brazil.
Antique Show and Flea Market, *Bardstown, Ky.* Also April 13.
International Fair, *Brno, Czechoslovakia.* Until April 20.

14 White Marlin Fishing Tournament, *Bimini, Bahamas.* Until April 18.
Fifty-third International Fair, *Milan, Italy.*
International Tulip-Time Music Festival, *Katwijk aan Zee, Netherlands.*

15 Fortin de Las Flores, *Veracruz, Mexico.* Until April 17. Flower fair and fiesta.
International Swedish Trade Fair, *Gothenburg, Sweden.* Until April 20.

16 Boston 200 Opening, *Boston, Mass.* Until April 23. Through December 31, 1976.
Fair, *Hannover, Germany.* Until April 24.
Independence Day Celebrations and Israel Song Festival, throughout *Israel.* Twenty-seventh observance.

17 Arkansas Folk Festival and Ozark Foothills Handicraft Fair, *Mountain View, Ark.*

18 Nihonmachi Cherry Blossom Festival, *San Francisco, Calif.*

19 Patriot's Day Reenactments, *Lexington, Concord, Amesbury, Barnstable, Easthampton,* and *Boston, Mass.*
Forty-second Annual Historic Garden Week, throughout *Virginia.* Until April 27.

20 Carnival Week, *St. Thomas, Virgin Islands.*

21 Rose Festival, *Thomasville, Ga.* Until April 27. Fifty-fourth annual.
The Boston Marathon, 26-mile race from *Hopkinton* to *Boston, Mass.*
Billfish Tournament, *Walkers Cay, Bahamas.* Until April 25.
International Spring Fair, *Zagreb, Yugoslavia.* Until April 27.

22 Mississippi Arts Festival, *Jackson, Miss.*

23 Philadelphia Festival '75, *Philadelphia, Pa.*
April Festival, *Seville, Spain.*

24 Twenty-second Annual Out Island Regatta, *George Town, Exuma, Bahamas.*

25 Romantic Music Festival, *Indianapolis.*
Kentucky Derby Festival, *Louisville, Ky.* Until May 4. One-hundred-first year.

26 London Bridge Regatta, *Lake Havasu City, Ariz.* Also April 27.
Seventh Pan American Games, *São Paulo, Brazil.* Until May 11. Sports.
The Floralies, *Ghent, Belgium.*
Scandinavian Gold and Silver Fair '75, *Copenhagen, Denmark.* Until April 29.
International Fair, *Paris, France.*
Economic Fair, *Casablanca, Morocco.*
Malaysian Grand Prix, *Selangor, Malaysia.* Also April 29. Car race.

27 Sailing Week, *English Harbor, Antigua.*
Fifteenth Golden Rose Festival, *Montreux, Switzerland.* Until May 3.

30 Queen's Birthday Celebration, *Curaçao, Bonaire, St. Maarten, Netherlands.*
Walpurgis Night, throughout Harz Mountains, *Germany* and *Sweden.* Night bonfires, songs, welcoming spring.

MAY

1 Days of '98, *Skagway, Alaska.* Until August 31.
Lei Day, *Honolulu, Hawaii.* Pageantry and competitions.
Jazz Week, *Boston, Mass.* Until May 10.
Festival Casals, *Rio Piedras, Puerto Rico.* Until June 30. Music.
Flora Olomouc: International Flower and Plant Exhibitions, *Czechoslovakia.*
Tivoli Gardens Season, *Copenhagen, Denmark.* Until September 14.
May Music Festival, *Florence, Italy.* Concerts, opera, ballet, drama, until July 31.
Lily of the Valley Day, *Mondorf-les-Bains, Luxembourg.*
Thirtieth Anniversary of the Liberation of *Netherlands,* World War II, throughout the country.
Arabian Horse Festival, *Luxor, Egypt.*
"Light and Sound" Presentation, *Baalbek, Lebanon.* Until July 31.
National Folklore Festival, *Marrakesh, Morocco.* Until May 11.

2 "500" Festival and Auto Race, *Indianapolis, Ind.* Until May 26.

3 Official *Washington, D.C.,* Bicentennial Kickoff Festival Weekend. Also May 4.
International Film Festival, *Cannes, France.* Until May 23.
Festival of Ephesus, near *Izmir, Turkey.*

4 Old Dover Days, *Dover, Del.* Also May 5. Colonial pageantry.
Offshore Technology Conference, *Houston, Tex.* Until May 7.
Chopin Music Concerts, *Warsaw, Poland.*

5 Cinco de Mayo, *Los Angeles.* Mexican Independence celebration.
Nor-Shipping 75, *Oslo, Norway.* Until May 10. Exhibit.
Horse Fair, *Jerez de la Frontera, Spain.* Until May 12.
"Moscow Stars," *Moscow, U.S.S.R.* Until May 13. Music, drama, ballet.
Circuit Race, main roads of *Penang Island, Malaysia.* Also May 6. Motor racing.

7 Joan of Arc Festival, *Orléans, France.*

8 Holy Blood Procession, *Bruges, Belgium.*
International Contemporary Music Festival, *Zagreb, Yugoslavia.* Until May 20.

9 Bach Music Festival, *Bethlehem, Pa.* Also May 10, 16, and 17.

10 Preakness Festival Week, *Baltimore, Md.* Until May 18, day of race.
Lilac Festival, *Spokane, Wash.*
Pan Celtic Week, *Killarney, Ireland.* Until May 18. Competitions, concerts, sports.

11 International Security Conference, *Chicago, Ill.* Until May 14.
Jamestown Day Anniversary Ceremonies, *Jamestown, Va.*
Thirty-third Monaco Automobile Grand Prix, *Monte Carlo.*
Ninth World Petroleum Congress, *Tokyo, Japan.* Until May 17.

12 International Prague Spring Music Festival, *Prague, Czechoslovakia.* Until June 6.
Pilgrimage to Shrine at *Fátima, Portugal.*

13 Fair, *St. Louis, Mo.* Until May 15.

14 Tulip Time Festival, *Holland, Mich.*
Midnight Sun at *North Cape, Norway.* First day of round-the-clock sunshine.

15 Missouri State Trapshooters Championship Shoot, *Osage Beach.* Until May 18.
Festival of Folkloric Dances, *Athens, Greece.* Until October 15.
Eighteenth-Century Opera Performances, *Drottningholm, Sweden,* until September 30.

16 Civil War Canton, *Galena, Ill.* Until May 18. Civil War pageant.

17 "Paseo de Casas" Tour of Ghost Town Homes, *Jerome, Ariz.* Also May 18.
Pacific Northwest Championship All-Indian Rodeo, *Tygh Valley, Ore.*
Frost Bite Sailing Regatta, *Brockville, Canada.* Also May 18.
International Fair, *Bordeaux, France.* Until May 26.
Festival of Pergamum, *Bergama, Turkey.* Until May 24. Drama in Roman Theater.

18 Iris Festival, *Sumter, S.C.* Until May 24.
Shaw Festival, *Niagara-on-the-Lake, Canada.* Until mid-September.
International Book Fair, *Warsaw, Poland.* Until May 24.
Festival of Music and Folk Arts, *Gabes, Tunisia.* Until May 25.

19 Jimmie Rodgers Festival, *Meridian, Miss.* Until May 23.

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Fourth International Symposium on Nuclear Medicine, *Carlsbad, Czechoslovakia.* Until May 22.
Asian Trade Fair, *Melbourne, Australia.* Until May 25.

21 International Festival of Music, Drama, Folklore, and Ballet, *Bergen, Norway.*
Chelsea Flower Show, *London, England.*

22 International Air and Space Show, *Paris, France.* Until June 1.
Sixteenth Swiss Art and Antiques Fair, *Basel, Switzerland.* Until June 1.
Opera Festival, *Glyndebourne, England.*

23 Three Rivers Arts Festival, *Pittsburgh, Pa.*
National Banjo Championship, *Appomattox, Va.* Until May 26.
Music Weeks International Festival, *Sofia, Bulgaria.* Until June 14.
Bach Festival, *Bath, England.* Until June 1.

24 Power's Crossroads Heritage Arts and Crafts Festival, *Newnan, Ga.* Also May 25.
Memorial Day Race, *St. Croix, Virgin Islands,* and return. Yacht race.
Vienna Festival, *Vienna, Austria.* Until June 22. Music.
Literature Festival, *Ilkley, West Yorkshire, England.* Until May 31.
Bale Zamboanga Festival, *Zamboanga City, Philippines.* Also May 25. Cultural events and a fair.

25 "World 600" Grand National Stock Car Race, *Charlotte, N.C.* Sixteenth annual.
Visakha Puja, throughout *Thailand.* Marks the birth, enlightenment, and passing into Nirvana of the Buddha.

26 World Energy Conference, *Copenhagen, Denmark.* Until May 28.

28 Walker Cup (Golf), *St. Andrews, Fife, Scotland.* Also May 29.

30 Bluegrass Music Festival of the U.S.A., *Louisville, Ky.* Until June 1.
One-Hundred-Seventh Annual U.S. Naval Academy June Week, *Annapolis, Md.*
Annapolis Valley Blossom Festival, *Wolfville, Canada.* Until June 2.

31 International Industries Fair, *Luxembourg City, Luxembourg.* Until June 7.

JUNE

1 Festival of Native Arts, *Anchorage, Alaska.* Until June 30.
Institute for Humanistic Studies, *Aspen, Colo.* Until August 31.
"June Week," U.S. Air Force Academy, *Colorado Springs, Colo.* Until June 4.
Red Rocks Music and Drama, *Denver, Colo.* Until July 31.
Fiesta of Five Flags, *Pensacola, Fla.* Until June 8. Reenactment of Spanish landing.
Stratford Festival, *Stratford, Canada.*
Holland Music Festival, *Amsterdam, The Hague, Rotterdam, Scheveningen, Utrecht.*
International Fair, *Barcelona, Spain.*
Summer Festival, *Split, Yugoslavia.*

2 Festival of the Republic, *Rome, Italy.*

3 National Shakespeare Festival, *San Diego, Calif.* Until September 14.

4 International Country Music Fanfare, *Nashville, Tenn.*

6 Arkansas Fun Festival, *Hot Springs, Ark.*
Kentucky Folk Song Festival, *Grayson.*
Rose Festival, *Portland, Ore.*
Mountain Heritage Arts and Crafts Festival, *Harpers Ferry, W. Va.* Until June 8.
Thirty-seventh International Music Festival, *Strasbourg, France.* Until June 22.

7 Film International, *Cork, Ireland.*

8 Bavarian Festival, *Frankenmuth, Mich.*
International Fair, *Poznan, Poland.*

9 Midsummer Music Festival, *San Francisco, Calif.* In Sigmund Stern Grove.
Festival of Music in Great Irish Houses, *Dublin, Ireland.* Until June 15.
International Trade Fair, *Lisbon, Portugal.* Until June 23.

11 Kamehameha Day, throughout *Hawaii.*
Thirteenth Old Dutch Market, *Hoorn, Netherlands.* Until August 13.
Grosvenor House Antiques Fair, *London, England.* Until June 21.

13 Festival of Two Worlds, *Spoleto, Italy.* Until July 6. Lively arts.

14 Connecticut River Arts and Crafts Festival, *East Haddam, Conn.* Also June 15.
Shakespearean Festival, *Ashland, Ore.* Until September 21.
Wolf Trap Farm Park for the Performing Arts, *Vienna, Va.* Until September 15.
The Queen's Official Birthday: Trooping the Color, *London, England.*
Highland Games, *Aberdeen, Scotland.*
Dragon Boat Festival, *Hong Kong.*

15 Air Pollution Control Association Exhibition, *Boston, Mass.* Until June 19.

16 Rhododendron Festival, *Bakersville, N.C.*
Festival of Arts, *Richmond, Va.*

17 Steamboat Days, *Burlington, Iowa.* Jazz.
National Independence Day, *Iceland.*
Royal Ascot, *Ascot, England.*

19 Man and His World Exposition, *Montreal, Canada.* Until September 1.

20 Midsummer Festival, *Palmer, Alaska.*
Globe Shakespeare Festival, *Odessa, Tex.*
Mariposa Folk Festival, *Toronto, Canada.*
Viking Festival, *Frederikssund, Denmark.*

21 Midnight Sun Outdoor Folkdance Festival, *Anchorage, Alaska.*
Pacific 21, *Los Angeles, Calif.* The Pacific salutes the U.S. Bicentennial.
All-American Water Ski Championships, *Cypress Gardens, Fla.* Also June 22.
Centennial Celebration, *Fargo, N.D.*
International Music and Dance Festival, *Granada, Spain.* Until July 5.
White Nights, *Leningrad, U.S.S.R.* Until June 29. Music, drama, ballet, art.

22 Opera and Drama Festival, *Central City, Colo.* Until August 31.
"Singing on the Mountain," *Asheville, N.C.*
SPARTAKIADE: National Exercise Competition, *Prague, Czechoslovakia.*

23 Eighty-sixth Annual Southern California Exposition, *Del Mar (San Diego), Calif.*
Opening of Summerthing, *Boston, Mass.* Concerts, drama, ballet, puppet shows.
Midsummer Eve, throughout *Denmark* and *Norway.* Bonfires.
Tennis Championships, *Wimbledon, England.*

24 Arts Festival, *Jvyäskylä, Finland.*

25 Wilderness Road Drama, *Berea, Ky.*
International Jazz Festival, *Kongsberg, Norway.* Until June 28.

27 Music Festival, *Aspen, Colo.*
Gem-Maine-Ia, *Portland, Me.* Until June 29. Rock hounding, lapidary exposition.
Saratoga Fair, *Saratoga, N.Y.* Until July 6.
Newport Jazz Festival, *New York City.*
Canadian Gymnastic Championships, *Moncton, Canada.* Until June 30.
Twenty-fifth International Film Festival, *West Berlin.* Until July 8.
International Music Festival, *Galway, Ireland.* Until June 29.

28 Caramoor Music Festival, *Katonah, N.Y.* Until July 26. Weekends.
Rockhounds Pow Wow, *Prineville, Ore.*
Folk Festival, *Kutztown, Pa.*
Bicentennial Festival, *Vermillion, S.D.*
Salmon Festival, *Campbellton, Canada.*
Irish Sweeps Derby, *Kildare, Ireland.*
Mnarja Folk Festival, Buskett Gardens, *Mdina, Malta.* Also June 29.

29 Chamber Music Festival, *Santa Fe, N.M.*

30 One-hundred-twelfth Anniversary of the Battle of Gettysburg, *Gettysburg, Pa.*

JULY

1 Rodeo of the Ozarks, *Springdale, Ark.*
International Theatre, *Colorado Springs, Colo.* Until August 31.
Whaling City Festival, *New Bedford, Mass.*
Jacob's Pillow Dance Festival, Berkshires, *Lee, Mass.* Until August 23.
Opera Festival, *Santa Fe, N.M.*
Snow Festival, *Bariloche, Argentina.*
Summer Music Weeks, *Vienna, Austria.*
Summer Festival, *Copenhagen.* Concerts.
Twenty-sixth Shakespearean Festival, *Verona, Italy.* Until July 31.
International Festival of Arts, *Monte Carlo, Monaco.* Until August 31.
Festival, *Visby, Sweden.* Until August 15.
International Musical Eisteddfod, *Llangollen, Wales.* Until July 5.
Israel Music and Drama Festival, *Jerusalem, Tel Aviv,* and *Caesarea.*
International Festival, *Baalbek, Lebanon.*
World Championship Timber Carnival, *Albany, Ore.* Until July 4.

2 The Palio, *Siena, Italy.* Medieval horse race, historical procession in costume.

3 Arts and Crafts Festival, *Louisville, Ky.*
Black Hills Round Up, *Belle Fourche, S.D.*
Calgary Exhibition and Stampede, *Calgary, Canada.*

4 All States Picnic, *Ontario, Calif.* Mile-long table, 50 states represented.
Pikes Peak Auto Hill Climb Race, *Colorado Springs, Colo.*
Berkshire Festival, *Tanglewood, Lenox, Mass.*
National Tom Sawyer Fence Painting Contest, *Hannibal, Mo.*
Music Festival, *Brevard, N.C.*
Roughrider Days, *Dickinson, N.D.*
Lobster Carnival, *Pictou, Canada.*
Rebild Festival, *Denmark.* Honors American Independence Day.
Ninth International Montreux Festival, *Montreux, Switzerland.* Until July 20.

5 Food Festival, *New Orleans, La.* Until July 7.
Historic Bike Tour, *Andover, Mass.*

6 Napa Valley Summer Festival, *Oakville, Calif.*
Festival of Music and Drama, *Athens, Greece.* Until September 21.
Running of the Bulls, *Pamplona, Spain.*

7 Mississippi River Festival, *Edwardsville, Ill.* Southern Illinois University. Folk music and film.

8 American Shakespeare Theatre, *Stratford, Conn.* Until September 1.
Windjammer Days, *Boothbay Harbor, Maine.* Until July 10. Sailing events.

9 Emerald Empire Round-Up, *Eugene, Ore.*
International Music Festival, *Aix-en-Provence, France.* Until July 30.

10 Shaker Festival, *Auburn, Ky.*
Summer Festival, *Dubrovnik, Yugoslavia.*

11 Art Festival and Pageant of the Masters, *Laguna Beach, Calif.* Until August 24.
Corn Palace Stampede, *Mitchell, S.D.*
Corfu Festival, *Corfu, Greece.*

12 Tour of Homes, *Litchfield, Conn.*
Masters Water Ski Tournament, *Callaway Gardens, Ga.* Also July 13.
Jazz 75, *Pori, Finland.* Until July 14.

13 Seafood Festival, *Ocean City, Md.*
National Poetry Festival, *Polignac-le-Puy, France.* Until July 18.
Bon Festival throughout *Japan.*

14 Sonoma County Fair, Exposition and Horse Races, *Santa Rosa, Calif.*
Bastille Day, *Paris,* and throughout *France.*
Twenty-eighth Annual Craftsmen's Fair, *Asheville, N.C.* Until July 18.

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15 Bregenz Festival, *Bregenz, Austria.*
Opera Festival, *Munich, Germany.*
International Folklore Festival, *Hoorn, Netherlands.* Until July 18.
16 Tobacco Auctions, *Hazlehurst, Ga.*
All Indian Stampede, *Fallon, Nev.*
Klondike Days, *Edmonton, Canada.* Until July 26.
17 Dodge City Days, *Dodge City, Kan.*
18 Delaware State Fair, *Harrington.*
Aquatennial, *Minneapolis, Minn.*
Ohio Hills Folk Festival, *Quaker City, Ohio.* Until July 20.
Hans Christian Andersen Festival, *Fünen Village, Odense, Denmark.*
Laplanders Market and Folk Festival, *Asele, Sweden.* Until July 20.
19 Festival of the Bells, *San Diego, Calif.*
New Salem Days, New Salem State Park near *Springfield, Ill.*
Frontier Days, *Cheyenne, Wyo.* Rodeo.
20 Song Festival, *Riga, U.S.S.R.* Until July 22.
Expo '75, *Okinawa, Japan.* Until January 18, 1976. Marine fair.
21 North Dakota State Fair, *Minot, N.D.*
22 Golden Days Celebration, *Fairbanks, Alaska.* Until July 27.
Penn Dutch Days, *Hershey, Pa.*
World Review of Original Folklore, *Zagreb, Yugoslavia.* Until August 29.
23 Wild Pony Round-up, *Chincoteague, Va.*
24 World Eskimo and Indian Olympic Games, *Fairbanks, Alaska.* Until July 26.
Music Festival, *Newport, R.I.*
Wagner Festival, *Bayreuth, Germany.*
25 Nordic Fest, *Decorah, Iowa.* Festival.
White Mountains Music Festival, *Waumbek, N.H.* Until August 18.
Black Hills Square Dance Festival, *Rapid City, S.D.* Also July 26.
Seafair, *Seattle, Wash.* Until August 3.
Mountain Music Festival, *Marlinton, W. Va.* Until July 27.
Sunflower Festival, *Altona, Canada.* Also July 26.
Bach Festival, *Killarney, Ireland.*
26 Basque Festival, *Ely, Nev.* Also July 27.
Curaçao Day, *Willemstad.* Special events.
Salzburg Festival, *Salzburg, Austria.*
27 International Archery Contest, *Warsaw, Poland.* Until July 30.
28 International Jazz Festival, *Molde, Norway.* Until August 2.
29 Boy Scouts World Jamboree, *Lillehammer, Norway.* Until August 8.
31 Seafoods Festival, *Rockland, Maine.*
Salem Chronicles, *Salem, Mass.* Drama about Salem's history.

AUGUST

1 Sunup to Sundown Gospel Sing, *Springdale, Ark.* Until August 3.
Georgia Mountain Fair, *Hiawassee, Ga.*
Fifty-third Annual Days of '76, *Deadwood, S.D.* Until August 3. Rodeo.
Highland Arts and Crafts Festival, *Abingdon, Va.* Until August 15.
All American Indian Days, *Sheridan, Wyo.*
National Ukranian Festival, *Dauphin, Canada.* Until August 4.
Arts Festival, *St. Kitts, Nevis, Anguilla, W.I.* Until September 30.
Wine Festivals, on *Rhine, Main, Mosel rivers, Germany.* Until October 31.
Performances of Ancient Drama, *Epiris, Greece.* Until August 31.
New Form in Film, *Montreux, Switzerland.* Until August 22.
2 Regatta Week, *Grand Lake, Colo.*
Festival of Nations, *Red Lodge, Mont.*
Czech Festival, *Wilber, Neb.*
Festival of the Arts, *Banff, Canada.* Until August 16.
New Brunswick Lobster Rally, *Moncton, Canada.* Also August 3. Auto race.
3 Peer Gynt Festival, *Vinstra, Norway.*
4 Shaker Kitchen Festival, *Shaker Village, Hancock, Mass.* Until August 9.
Irish Antique Dealers' Fair, *Dublin, Ireland.* Until August 9.
Royal National Eisteddfod, *Criccieth, Wales.* Until August 9.
5 Craftsmen's Fair, *Sunapee State Park, Newbury, N.H.*
Horse Show, *Dublin, Ireland.* Until August 10.
6 Peace Festival, *Hiroshima, Japan.*
7 Navajo Trails Fiesta, *Durango, Colo.*
Forty-eighth Annual Mountain Dance and Folk Festival, *Asheville, N.C.*
8 Illinois State Fair, *Springfield, Ill.*
Gold Coast Art Fair, *Chicago, Ill.*
United Maine Craftsmen's Fair, *Cumberland, Maine.* Until August 10.
Peter Britt Music and Arts Festival, *Jacksonville, Ore.* Until August 23.
9 Fete des Cuisinières, or Cooks' Festival, *Pointe-à-Pitre, Guadeloupe, F.W.I.*
Music Festival, *Turku, Finland.* Until August 14.
11 American Indian Exposition, *Anadarko, Okla.* Until August 16.
13 Days in Spain Festival, *St. Augustine, Fla.*
Canadian National Exhibition, *Toronto, Canada.* Until September 1.
14 Indiana State Fair, *Indianapolis, Ind.*
Tampere Theatre Summer, *Tampere, Finland.* Until August 19.
15 George Rogers Clark Exhibit, *Indianapolis, Ind.* Through 1979.
Iowa State Fair, *Des Moines, Iowa.* Until August 24.
Chesapeake Bay Fishing Fair, *Stevensville, Md.* Until August 17.
Missouri State Fair, *Sedalia, Mo.*
Blue Grass Music Festival, *Corinth, N.Y.*
West Virginia State Fair, *Lewisburg, W. Va.*
Tenth Annual International Jazz Festival, *Bilzen, Belgium.* Until August 17.
16 Connecticut Yankee Fair and Antiques Auction, *Wilton, Conn.*
Lakefront Festival, *Chicago, Ill.*
Discovery Day Celebrations, *Dawson City, Canada.* Until August 18. Marks discovery of gold.
Orange Festival, *Tauranga, New Zealand.*
17 Austrian Grand Prix, *Zeltweg, Austria.*
18 Weed Show and Art Mart, *Julian, Calif.*
Thirteenth Pacific Science Congress: *Vancouver, Canada.* Until August 30.
20 International Trade Fair, *Wellington, New Zealand.* Until September 6.
21 Redwood Empire Fair, *Ukiah, Calif.*
Minnesota State Fair, *Falcon Heights, Minn.* Until September 1.
Ohio State Fair, *Columbus, Ohio.*
Festival, *Helsinki, Finland.* Until September 6. Music, art, drama, ballet.
22 Southeast Arkansas Fair and Rodeo, *Pine Bluff, Ark.* Until August 27.
Michigan State Fair, *Detroit, Mich.*
New England Blue Grass Music Festival, *Escoheag, R.I.* Until August 24.
Film Festival, *Edinburgh, Scotland.*
International Festival, *Edinburgh, Scotland.* Until September 13.
23 Colorado State Fair, *Pueblo, Colo.*
Oregon State Fair, *Salem, Ore.*
24 Amusement Fair, *Luxembourg City, Luxembourg.* Dates back to 1340.
25 Festival of Arts, *Shiraz, Iran.* Until September 5. Music, drama, ballet, folklore.
26 N.Y. State Fair, *Syracuse, N.Y.*
27 U.S. Lawn Tennis Assn. Open Championship, *Forest Hills, N.Y.* Until September 7.
29 Kentucky Highlands Folk Festival, *Prestonsburg, Ky.* Until August 31.
30 Labor Day Regatta, *Sarasota, Fla.*
31 Expo Quebec, *Quebec City, Canada.*
Thirtieth International Music Festival, *Montreux, Switzerland.* Until October 5.

SEPTEMBER

1 Thousand Islands Muskie Tournament, *Clayton, N.Y.* Until October 31.
Royal Theater Season, *Copenhagen, Denmark.* Until November 30.
International Song and Dance Festival, *Dijon, France.* Until September 15.
International Trade Fair, *Thessaloniki, Greece.* Until September 30.
Festival of the Cedars, *Lebanon.* Outdoor drama and music. Until September 30.
2 Miss America Beauty Pageant, *Atlantic City, N.J.* Until September 6.
International Water Conservancy Exhibition, *Jonkoping, Sweden.*
4 Los Angeles City Birthday Celebration, *Los Angeles, Calif.*
International Fair, *Strasbourg, France.*
International Music Festival, *Besançon, France.* Until September 14.
Sherry Wine Harvest Festival, *Jerez de la Frontera (Cadiz), Spain.*
5 Festival of Music, *Puebla, Mexico.*
International Autumn Fair, *Zagreb, Yugoslavia.* Until September 14.
6 Golden Autumn, *Sochi, U.S.S.R.* Until September 20. Music, art, drama, ballet.
Rosh Hashana, or Jewish New Year, throughout *Israel.* Also September 7.
Yom Kippur, or Day of Atonement, September 15.
11 Dockside 75, *Toronto, Canada.* Until September 14. On-the-water boat show.
International Fall Fair, *Vienna, Austria.* Until September 14.
13 Opera Season, *San Francisco, Calif.* Until December 1.
"The September Nights" International Music Festival, *Liége, Belgium.*
International Festival of Light Opera, *Waterford, Ireland.* Until September 28.
14 Breughel Festival and Grand Parade, *Wingene, Belgium.*
16 Independence Day, throughout *Mexico.*
International Trade Fair, *Tehran, Iran.*
17 Na Mele O Maui, Festival of Hawaiiana, *Maui, Hawaii.* Until September 21.
18 Outdoor Art Festival, *San Francisco, Calif.*
State Fair of Virginia, *Richmond, Va.*
International Fair, *Marseilles, France.*
Ice Hockey Tournament, *Oslo, Norway.*
20 International Commercial Fair, *Mons, Belgium.* Until October 6.
Oktoberfest, *Munich, Germany.*
21 Aloha Week, *Hawaii.*
Festival of Contemporary Music, *Warsaw, Poland.* Until September 29.
Georgian Arts Festival, *Tbilisi, U.S.S.R.*
24 Cultural Weeks, *Budapest, Hungary.*
Fiestas of La Merced, *Barcelona, Spain.*
26 International Music Festival, *Brno, Czechoslovakia.* Until October 5.
27 Valley of the Moon Vintage Festival, *Sonoma, Calif.* Also September 28.
Twenty-seventh Annual National Tobacco Festival, *Richmond, Va.* Until October 4.
Grape Harvest Festival, *Wormeldange, Luxembourg.* Also September 28.
28 October Fair, *Ballinasloe, Ireland.* Until October 5. Oldest horse fair.
29 National Safety Congress, *Chicago, Ill.* Until October 2.

OCTOBER

1 Two-hundredth Anniversary of U.S. Navy, *Washington, D.C.* Until October 31.
Coffee Harvest, throughout *Puerto Rico.*
Applied Arts and Furniture Exhibitions,

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Copenhagen, Denmark. Until October 31.
State Autumn Exhibit, *Oslo, Norway.*

2 International Fair, *Baghdad, Iraq.*

3 James Whitcomb Riley Festival, *Greenfield, Ind.* Until October 5. Poetry.
State Fair of Texas, *Dallas, Tex.*

5 International Water Pollution Control Federation, *Miami Beach, Fla.*
Equestrian Festival, *Tissa,* near *Fez, Morocco.* Until October 12.

7 Chopin Piano Competitions, *Warsaw.*

9 Alexandria Forum, *Alexandria, Va.*
Book Fair, *Frankfurt, Germany.*

12 Columbus Day Celebration and Parade, *San Francisco, Calif.* Until October 14.
Pan American Games, throughout *Mexico.*

16 Film Festival, *San Francisco, Calif.*

19 Fair of the Vintages, *Meda, Portugal.*

21 Festival of the Black Christ, *Portobelo, Panama.* Processions, dances.
Tod Kathin, *Bangkok* and all *Thailand.* Until November 18. Royal barge procession.

22 Opera Festival, *Wexford, Ireland.*
International Trade Fair for Environmental Control Techniques, *Utrecht, Netherlands.* Until October 29.

24 United Nations Day, *Oslo, Norway.*
International Festival of Jazz Music: Jazz Jamboree, *Warsaw, Poland.*

26 Israel Philharmonic Concerts, *Tel Aviv, Israel.* Until November 2.

NOVEMBER

3 Diwali, or Festival of Lights, *India.*

7 The Neglected Heritage of America's Music Concerts, *Indianapolis, Ind.*

10 Great Traditional Fair of St. Martin, *Golegã, Portugal.* Until November 30.

15 Festival of Puerto Rican Music, *Old San Juan, Puerto Rico.* Until December 15.
"The Three Glorious Ones," *Nuits-Saint-Georges, Beaune,* and *Meursault, France.*
Elephant Round-Up, *Surin, Thailand.*

19 Monegasque Festival Day, *Monte Carlo.*

22 Colonial Cup International Steeplechase, *Camden, S.C.*
Second World Black and African Festival of Arts and Culture, *Lagos, Nigeria.*

23 Third International Jean Sibelius Violin Competition, *Helsinki, Finland.*

27 Thanksgiving Day, *Plymouth, Mass.* Parades, *New York City, Philadelphia, Pa.*

29 Chanukah, throughout *Israel.*

DECEMBER

1 Jr. Orange Bowl Festival, *Coral Gables, Fla.* Until December 30. Sports.
Strauss Festival, *Stockholm, Sweden.*
Festival of Mevlana, Whirling Dervishes, *Konya, Turkey.* Ritual dances.

3 1975-76 Symphony Season, *San Francisco, Calif.* Until May 30.

5 Orange Bowl Festival, *Miami, Fla.* Until January 1, 1976. Football, tennis, golf.
Exhibition, Quebec Arts and Crafts, *Montreal, Canada.* Until December 21.
International Artistic Skating Contest, *Warsaw, Poland.* Until December 7.

6 Christmas Fair, *Strasbourg, France.*
"Santons" Fair, *Marseilles, France.*

10 Presentation of Nobel Peace Prize, *Oslo, Norway.*
Nobel Festivities, *Stockholm, Sweden.*

13 Christmas Parade of Lighted Boats, *Long Beach, Calif.*
St. Lucia's Day, throughout *St. Lucia, W.I.* Aquatic sports. Also in Sweden with Lucia processions of the Queen of Light.

16 Boston Tea Party Reenactment, *Boston.*
Posadas or Christmas Parades, *Mexico.*

17 First Flight Celebration, Wright Brothers National Memorial, *Kill Devil Hill, N.C.*

25 Russian Winter, *Moscow, U.S.S.R.* Ballet, concerts, circus, and troika rides.

28 Innocents Day, throughout *Mexico.* Mexican version of April Fool's Day.

31 Sugar Bowl Football Classic, *New Orleans.* Great Festivals of St. Sylvester, *Funchal, Madeira, Portugal.* New Year's Eve.

COMPILED BY FRANCES SHEMANSKI

Editor's Note: Dates are subject to change. Travelers are advised to check with national, state, or local tourist offices.

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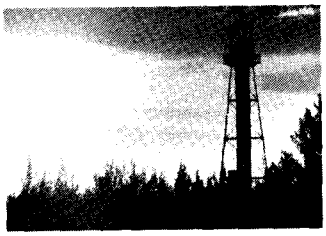

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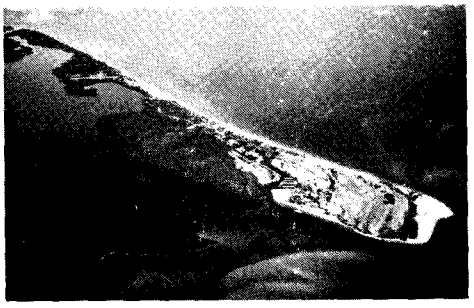

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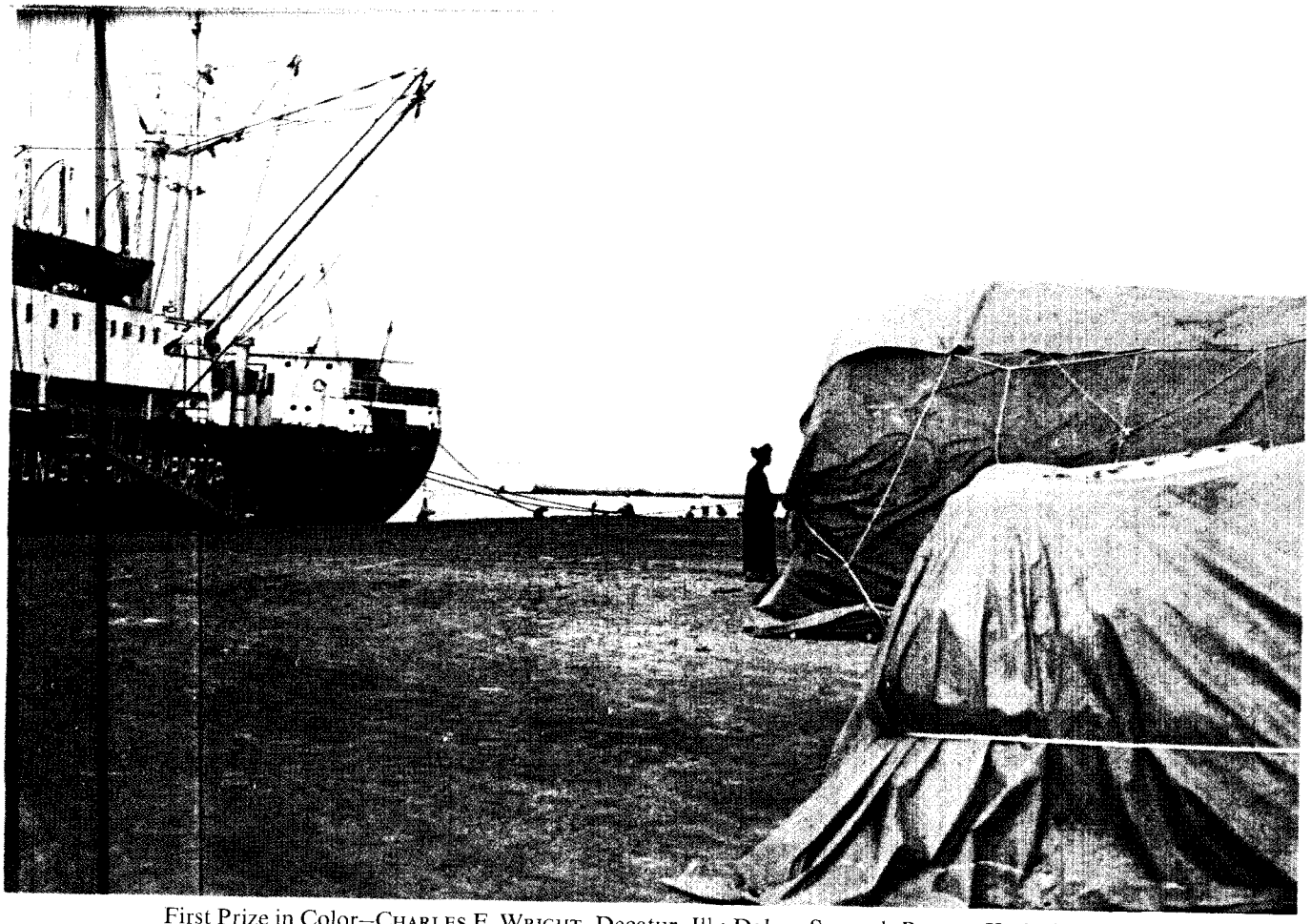
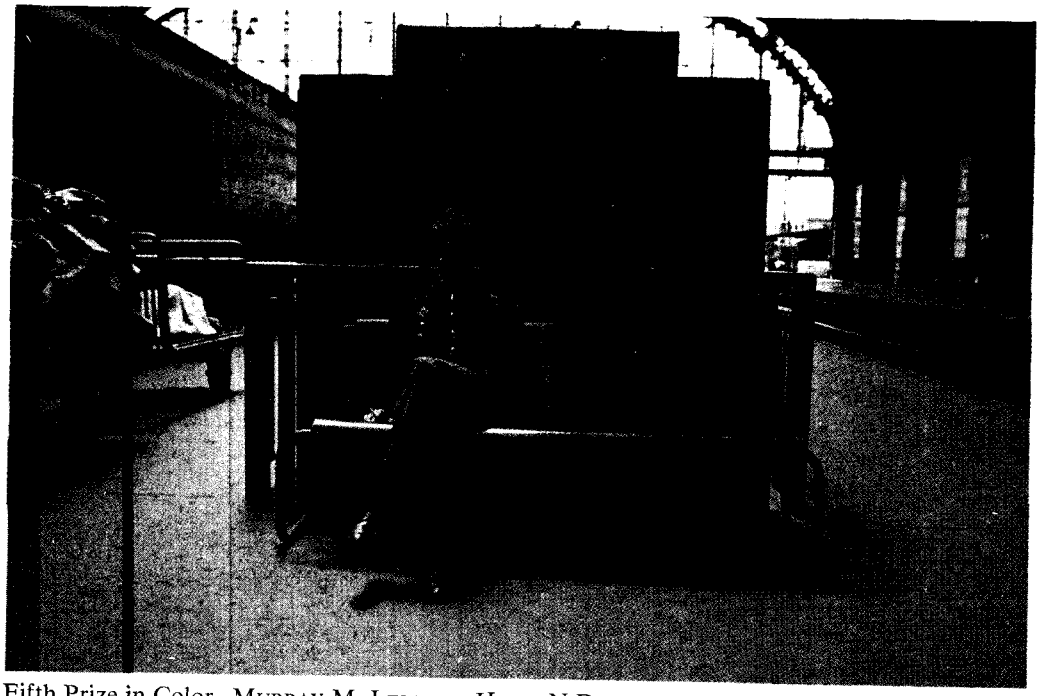


First Prize in Color—CHARLES F. WRIGHT, Decatur, Ill.; Dakar, Senegal; Pentax; Kodachrome.

SR's World Travel Photography Contest: A GALLERY OF WINNERS



Fifth Prize in Color—MURRAY M. LEMLEY, Hope, N.D.; Bordeaux, France; Leica; Kodachrome.

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Second Prize in Color—
CHITRA RAGHAVAN, Newton, Mass.;
Grindelwald, Switzerland;
Leicaflex; Agfachrome.

Third Prize in Color—SEYMOUR J. LEICHER, Rockville Centre, N.Y.;
Ngorongoro, Tanzania; Nikon; Ektachrome.

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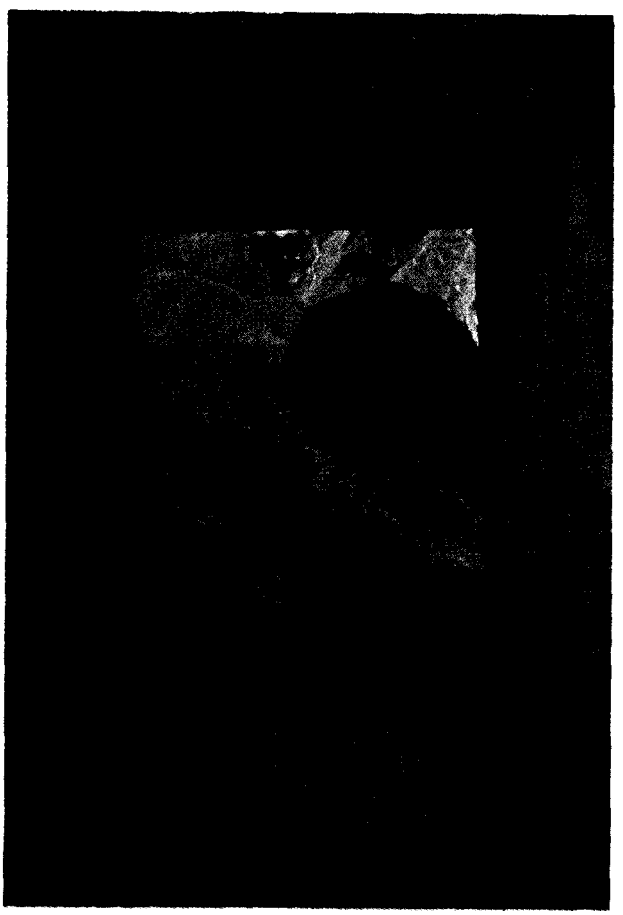
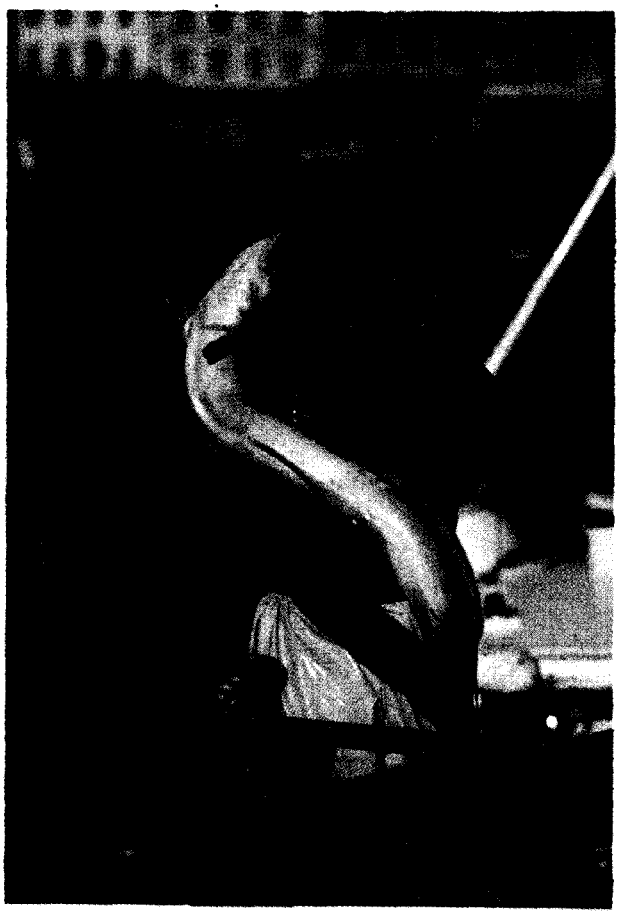
Fourth Prize in Color—JOHN S. GITLITZ, Binghamton, N.Y.; Cajamarca, Peru; Exakta; Agfachrome.



Sixth Prize in Color—CHRISTEL CONVERSE, College Park, Md.; Machu Picchu, Peru; Miranda; Kodachrome.



Seventh Prize in Color—DAVID L. RILEY, Columbia, Mo.; Cherbourg, France; Nikon; Kodachrome.

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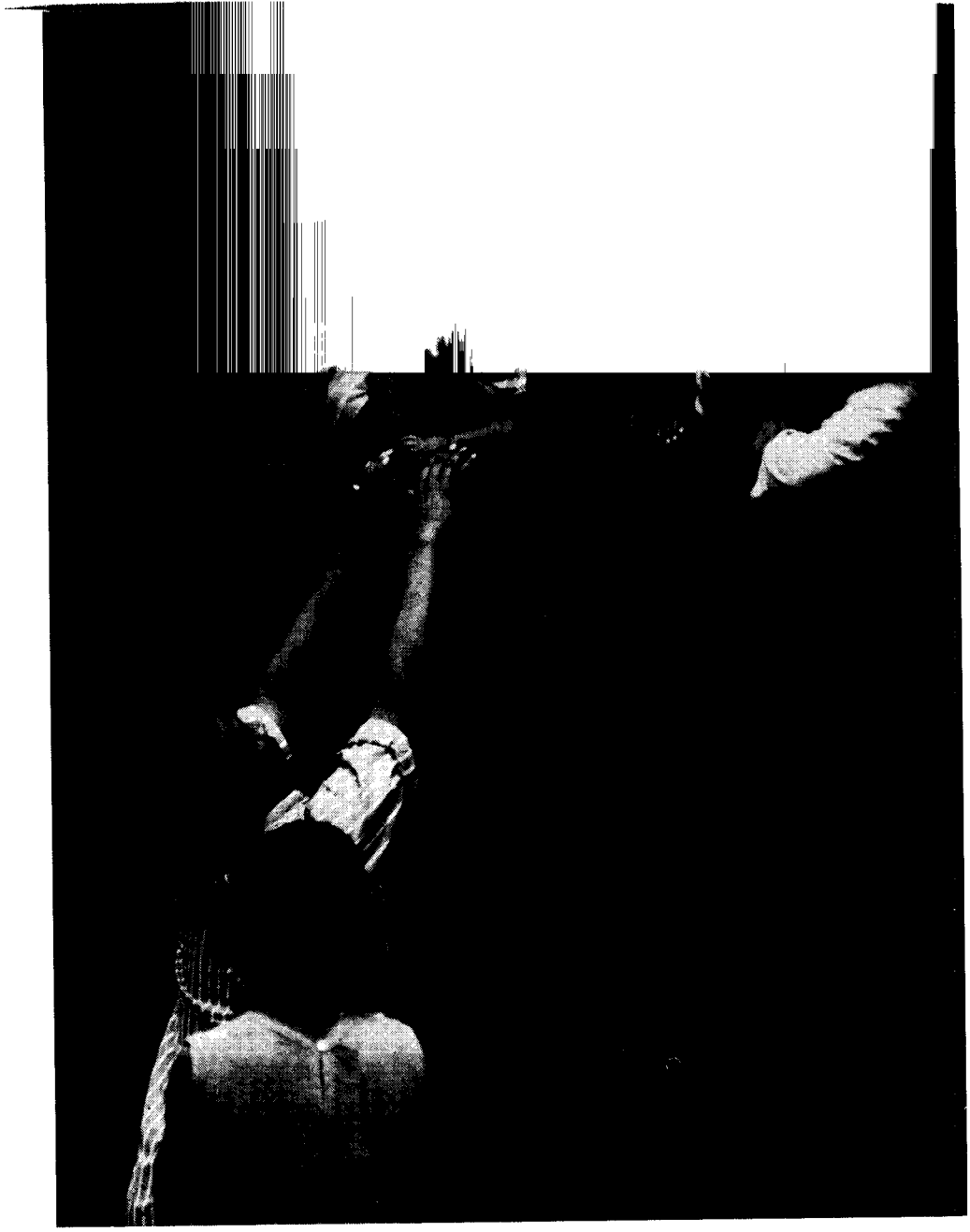

First Prize in Black-and-White—Dr. Richard L. Comen, Malibu, Calif.; Tepic, Mexico; Nikon; Panatomic-X.

Third Prize in Black-and-White—Larry Reynolds, Matteson, Ill.; Guaranda, Ecuador; Nikon F; Panatomic-X.

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Second Prize in Black-and-White—
SYLVIA A. BAIA, Detroit, Mich.;
Delhi, India; Nikon; Plus-X.

For the Love of Lens

by Margaret R. Weiss

If we needed additional proof that *SR* readers are lens-loving travelers, we had it from their response to our twentieth World Travel Photography Contest. By deadline time we were housing a platoon of picture-filled cartons—almost 8,000 entries in all.

Weeks of numbering, sorting, cataloguing, and filing preceded the screening and final judging. For those interested in fact-and-figure sheets, our tally shows a six-continent range of locales pictured (133 countries, with the People's Republic of China surfacing in an *SR* contest for the first time); the extensive geographical distribution of our readership (entries bearing postmarks from every state of the Union and from a dozen different countries of Western Europe and the Far East); a noticeably larger contingent of student entrants, with teachers, doctors, and business executives continuing high on the list of leisure-time lensmen; color outnumbered black-and-white submissions by about 15 to 1.

Fifth Prize in Black-and-White—
MARCIA G. YERMAN, Boston, Mass.;
Jerusalem, Israel; Fujica; Tri-X.

This year's jury included a distinguished triumvirate: Richard Avedon, protégé of Alexey Brodovitch and *Vogue*'s chief photographer; André Kertész, master of the art of photo-reportage; and Weston J. Naef, assistant curator of The Metropolitan Museum of Art's department of prints and photographs. The judging followed our established procedure: In the initial viewing, one jury-member's vote sufficed to keep an entry in the running; the second round required a majority vote; and in the third, only unanimous agreement saved a picture from elimination. With the field narrowed down to a group of highly competitive candidates, these were once more viewed, vigorously debated, reappraised, and at last ranked for the travel awards and cash prizes. (If truth be told, the judges were not unanimous in their ranking of the win-place-and-show color winners, and after prolonged discussion the decision was made by majority vote and "point" score.)

CHARLES F. WRIGHT, a social worker

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for a mental-health center in Illinois, was singled out as grand-prize winner for a dockside view of Dakar, which impressed the judges with its "clear grasp of the picture situation and pleasing color distribution." Addicted to Double-Crostics and *SR*'s editorial coverage, he reports that "photography has been a hobby of mine since 1938 when I bought a 35mm camera and graduated into the modern era. My main interest is in portraiture, landscape, and nature–but, in fact, I will take a picture of *anything*." This award-winning shot was made while the Wrights were on an S.S. *Canberra* cruise programmed for shooting the solar eclipse of June 30, 1973. "The next day the ship anchored off Dakar harbor, and the 1,850 passengers were ferried to the dock. . . . After haggling with vendors for carvings, bowls, rugs, necklaces, and caftans, my wife and I walked south to a less trafficked area. As I looked back, I saw the turbaned character alongside great ruddy mounds of material. In the background the *Canberra* filled her place on the horizon. It was a scene to remember."

CHITRA RAGHAVAN, a native of India now teaching in Newton, Mass., won second prize for a color transparency that carried the identification, "Two men consulting a map, near Grindelwald." A covering note added, "It was at 6,000 feet, on a footpath leading from the cable-car stop to the valley floor carpeted with yellow flowers." (An M.A. in botany, she started using a camera three years ago to record wildflower specimens.) "If this picture wins a prize, I'll regard it as a lucky shot!"

SEYMOUR J. LEICHER, third-prize color winner, is a New York textile manufacturer whose luck and lens were with him on a Museum of Natural History group tour of East Africa. On a day earmarked for viewing the animals in the crater-conservation area of Ngorongoro, Tanzania, he spotted a herd of wildebeests–all perfectly choreographed to present nothing but their posteriors to his camera. Doubtless the tail end of the safari–but it made a fine back-to-nature subject.

SINCE SOME MEMBERS of the jury abstained from voting on the black-and-white entries, winners in that category represent the decision of *SR*'s editors rather than a consensus of the entire panel.

DR. RICHARD L. COMEN, a dentist with darkroom in Malibu, Calif., was awarded first prize for a black-and-white snapped at a Mexican railroad station. "Our train out of Tepic was three hours late," he recalls, "and I spent the time photographing the local people. Noticing the farewell between a man and a little boy, I was struck by the feeling of the scene as I saw it through my telephoto lens." For us, it was the subject's human interest–its readily identifiable "family of man" travel experience–that triumphed over less-than-perfect technique and print quality.

SYLVIA A. BAIA of Detroit, Mich., winner of the second prize, focused on a fragment of Delhi street life and froze a

World Travel Photography Contest Winners

First Prize in Color (round-the-world trip on Pan Am for two)—CHARLES F. WRIGHT, Decatur, Ill.; Dakar, Senegal; Pentax; Kodachrome.

Second Prize in Color (six-day Windjammer Cruise for two)—CHITRA RAGHAVAN, Newton, Mass.; Grindelwald, Switzerland; Leicaflex; Agfachrome.

Third Prize in Color (a week for two on the Costa del Sol at Andalucia Plaza, Marbella)—SEYMOUR J. LEICHER, Rockville Centre, N.Y.; Ngorongoro Crater, Tanzania; Nikon; Ektachrome.

Fourth Prize in Color (a week for two at Royal Orleans Hotel, New Orleans)—JOHN S. GITLITZ, Binghamton, N.Y.; Cajamarca, Peru; Exakta; Agfachrome.

Fifth Prize in Color ($100)—MURRAY M. LEMLEY, Hope, N.D.; Bordeaux, France; Leica; Kodachrome.

Sixth Prize in Color ($100)—CHRISTEL CONVERSE, College Park, Md.; Machu Picchu, Peru; Miranda; Kodachrome.

Seventh Prize in Color ($100)—DAVID L. RILEY, Columbia, Mo.; Cherbourg, France; Nikon; Kodachrome.

Eighth Prize in Color ($100)—STEPHEN KREIDER, Bloomington, Ind.; Katmandu, Nepal; Rollei; Kodachrome.

Ninth Prize in Color ($50)—WILLIAM H. COOPER, Orange, N.J.; Taormina, Sicily; Yashica; Kodachrome.

Tenth Prize in Color ($50)—MRS. FRANK A. KOSTYU, Montclair, N.J.; Majorca, Spain; Nikon; Agfachrome.

First Prize in Black-and-White (*Royal Viking Sea* Cruise for two)— DR. RICHARD L. COMEN, Malibu, Calif.; Tepic, Mexico; Nikon; Panatomic-X.

Second Prize in Black-and-White (a week for two at the Carlton Tower Hotel, London)—SYLVIA A. BAIA, Detroit, Mich.; Delhi, India; Nikon; Plus-X.

Third Prize in Black-and-White ($100)—LARRY REYNOLDS, Matteson, Ill.; Guaranda, Ecuador; Nikon F; Panatomic-X.

Fourth Prize in Black-and-White ($50)—CHARLES P. MCSHANE, Winnebago, Minn.; Ouro Preto, Minas Gerais, Brazil; Minolta; Panatomic-X.

Fifth Prize in Black-and-White ($50)—MARCIA G. YERMAN, Boston, Mass; Jerusalem, Israel; Fujica; Tri-X.

Honorable Mention in Color

DEAN B. ARGALL, Pittsburgh, Pa.; Groton, Vt.; Mamiya Sekor, Kodachrome.

MONICA BRIESS, New York, N.Y.; Chosica, Peru; Rollei; Ektachrome.

C. H. CAMPBELL, Lake Oswego, Ore.; Scotland; Konica; Kodachrome.

KAY CHERNUSH, Arlington, Va.; Novakchott, Mauritania; Nikon; Kodachrome.

KAY CHERNUSH, Arlington, Va.; Breezy Pt. Beach, Md.; Pentax; Ektachrome.

BEATRICE CLOSE, Elmhurst, N.Y.; Maroon Lake, Colo.; Rolleiflex; Ektachrome.

G. M. FAIRFIELD, Toronto, Canada; Stonehenge, England; Miranda Sensorex; Fujichrome.

SAMUEL FESSENDEN, Philadelphia, Pa.; St. Thibault, France; Olympus; Kodachrome.

KATHERINE HILSDALE, Pasadena, Calif.; Eastern District, Peking; Olympus; Ektachrome.

MORT KRANICK, Winnetka, Ill.; Central Park, N.Y.C.; Konica; Ektachrome.

STEPHEN KREIDER, Bloomington, Ind.; Afghanistan; Rollei; Kodachrome.

DEE MUNDSCHENK, Dart, Ohio; Hardwar, India; Mamiya Sekor; Agfachrome.

MARK ORLING, Columbus, Ohio; Yanuitlan, Mexico; Nikon; Kodachrome.

MICHAEL H. POTTS, Nashville, Tenn.; Katmandu, Nepal; Nikkormat; Ektachrome.

DAVID L. RILEY, Columbia, Mo.; Salisbury, England; Nikon; Kodachrome.

DR. LEONARD SCHONBERG, Bronx, N.Y.; El Cercado, Ecuador; Pentax; Kodachrome.

S. R. SIMON, Columbus, Ohio; La Paz, Bolivia; Nikkormat; Kodachrome.

VELMA H. TUELLER, Salt Lake City, Utah; Jericho, Utah; Exakta; Kodachrome.

RICHARD LOUIS WEIS, Wappingers Falls, N.Y.; Andermatt, Switzerland; Minolta; Kodachrome.

WAYNE WEISS, Ramsey, Puerto Rico; Times Square, N.Y.C.; Nikon; Ektachrome.

WANNA M. ZINSMASTER, Alhambra, Calif.; West Irian, Indonesia; Canon; Ektachrome.

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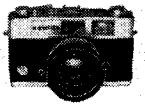
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fleeting instant of emotion into a haunting social document.

LARRY REYNOLDS, whose home is Matteson, Ill., took third prize for the timeless tableau of Pirandelloesque characters that met his lens on a dusty road in Ecuador.

From our memo pad of post-mortem musings, we pass along these comments: Kertész: "The color entries were surprisingly good, and many were excellent; the black-and-white prints were not good enough." Avedon: "I was impressed with the lyrical quality of the color photographs but disappointed that there was no recognition of the serious and dangerous condition the world is in." Naef: "The transparencies were not just better because they had color; there were compositional elements of greater subtlety. They had a thoughtful elegance in contrast to the black-and-whites, which tended to be hackneyed, morose, or both." Naef: "Travel photography should be a little journalistic. It should reveal something unfamiliar—some aspect of a place we might not ordinarily see—like the warehouse side of the waterfront picture by the grand-prize color winner. And even predictable subjects of travel experience must be visualized in an unconventional way." Kertész: "A good travel picture must say not only 'I was there,' but also 'I was there at the right place at the right time to catch a wonderfully expressive moment.'" □

Editor's Note: The last paragraph in the first column on page 35 of the November 30 issue should have stated, "First aid for graphic malaise is contained in PHOTOGRAPHIC COMPOSITION by Ben Clements and David Rosenfeld (Prentice-Hall, $10.95.)"

Answer to *Literary Crypt No. 24* (see page 6): A wise man knows everything; a shrewd one, everybody. Anonymous

Answer to *Wit Twister* (see page 8): saltine, entails, salient.

ANSWER TO MIDDLETON DOUBLE-CROSTIC NO. 63
RICHARD ARMOUR:
DRUG STORE DAYS

My grandmother . . . knew precisely when to pull down the receiver, at the climax of a bit of gossip, especially when she was calling long distance. She knew the other party would immediately call her back, thus reversing the charges, and she could say, "Someone must have cut us off. Now where was I?"

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Music to My Ears

by Irving Kolodin

Tough-minded, Soft-hearted Leoš Janáček

Leoš Janáček, whose *Jenufa* is being heard again at the Metropolitan 50 years after its first, frosty reception in 1924, may be likened to certain primitives of the art world, whose work was judged inferior in craftsmanship by their contemporaries but hailed for style and substance when the mode of that moment gave way to the mode of another moment. Gradually the appreciation that came slowly to him (even in Bohemia, where he was born) has spread through Central Europe to England and now to America. *Jenufa* won't be everybody's favorite after-dinner entertainment, but it is a work both tough-minded and soft-hearted—more than enough reason for anyone to spend an evening with it.

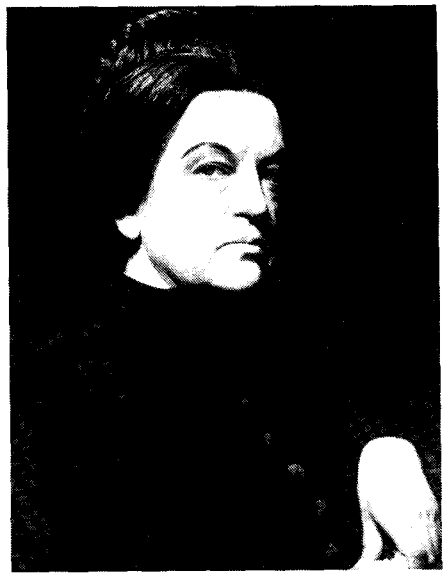
Rough-hewn from the same rocky soil as the composer himself, *Jenufa* views from another angle the folk legend of two brothers (this time half-brothers) with a passion for the same girl. She loves the one (Steva) whose passion cools when she becomes pregnant by him, and taunts the one (Laca) who truly loves her into drawing a knife and marring the beautiful face that was her proudest possession.

The fresh focus is provided by Kostelnicka, the foster mother who knows that Jenufa's destiny is with Laca. She tells him that the baby born to Jenufa is dead, thus removing from him the onus of rearing his half-brother's illegitimate child. To validate her story, she then drowns the baby, which, in her religious culture, is courting eternal damnation.

Kostelnicka is, of course, the key role to a successful production of *Jenufa*. She is the one who must bear the shame of the deceit when it is discovered and must convert it, by high theatrical power, into a noble self-sacrifice that enables the young couple to have their lives with each other. The present production has one of the best imaginable—perhaps even unimaginable—in Astrid Varnay. She had 15 years of great success at the Metropolitan following a remarkable debut at the age of 23 in 1941. After a long career abroad, she has returned to show the skills of which great operatic art is made.

Varnay, together with Birgit Nilsson, is a reminder of the directorial genius with which the late Wieland Wagner imparted his ideas to a generation of disciples at the "new" (post-World War II) Bayreuth. Varnay worked with him for years, until his lamented death in 1968, when he was about 50. Certainly her performance of Kostelnicka emanates from her own richness of spirit and fertility of mind: But the craftsmanship to convey them through such details as a palsied hand, a wandering glance, a catatonic gait, has stamped on it "Made in Bayreuth." Rough usage in the major Wagner roles before she was 30 long ago took the sheen off the Varnay sound: But it is still an instrument of searing dramatic power.

For richness of sound this cast offered the Jenufa of Teresa Kubiak, the Laca Klemen of Jon Vickers, and the Steva Buryja of William Lewis. Between Kubiak and Vickers, however, there was more than a common amount of mangled English pronunciation of the text. Not much of the word content was audible in Miss Kubiak's often beautiful singing, and the fragments that were had an exotic flavor, such as "vedding" for *wedding*. Vickers's intensity of feeling for Laca's dilemma inclined him to push his powerful instrument beyond the needs of Janáček's music and to stress the broad E sound to the verge of mannerism. But each was, in a different way, absolutely convincing in the transformation from hostility to ardor, and that is much to find in any operatic experience. Kubiak's alternate was the Virginia-born Margaret Tynes, who projected a charmingly feminine Jenufa. Her lyric sound was also suitable for the character's quieter music (especially Jenufa's prayer to the Virgin Mary in act 2), but it was overpowered in the more dramatic ensembles with Varnay and Vickers. This was, to some extent, a debit of the energetic conducting of young John Nelson. He has a strong feeling for Janáček's idiom but not yet the experience to balance the sound from the stage with the sound from the pit.



Astrid Varnay as Kostelnicka in Janáček's Jenufa—*"Searing dramatic power."*

Janáček's idiom leaves aside almost all the Wagnerian infiltrations of the time it was written (1902–03), until the last scene. Here the tough mind gives way to the soft heart's sympathy with Jenufa and Laca. Their triumph over misunderstanding and misguided passion is celebrated by a golden glow of sonority that is rather closer to the Nuremberg of *Die Meistersinger* than to the Moravian surroundings of the action. As one becomes more familiar with the score, however, this ending comes to be self-justifying. The music of *Jenufa* may be likened to a dark subterranean stream, which occasionally shows glints of color when it surfaces and finally glows gold when it reaches full sunlight.

Günther Rennert's direction of a mostly American group of subordinate performers brought fine vignettes from Jean Kraft in her lean performance as the mother-in-law of Kostelnicka (and grandmother of the half-brothers), from John Reardon as a poised, highly intelligible mill foreman, and from William Lewis as a dipsomaniacal Steva. Also of quality was a miniature but apt portrait by Richard T. Gill of the mayor who takes Kostelnicka into custody. There are other works by Janáček (such as *Katya Kabanová* and *The Cunning Little Vixens*) worth the sponsoring, for which Günther Schneider-Siemssen might be as adept a designer as he was for *Jenufa*.

The Vladimir Horowitz Visitation, which brought the long-admired artist back to a New York audience for the first time in six years, proved two things. He is, at 70 (the birthday occurred last October), still the possessor of the world's greatest piano technique, and the Metropolitan Opera House, which was

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crowded to the limit of its nearly 4,000 capacity, is as good a place to display such artistry as any other concert hall in the world. Horowitz is the first recitalist to venture a test of such suitability, and he is certain to be followed by others. The Metropolitan itself gained close to $50,000 from the event: $15,000 as rent and $29,000 from the sale by the Opera Guild of approximately 1,200 tickets Horowitz allocated for benefit purposes.

The strength, power, and dependability of the Horowitz technique have sacrificed very little to usage or age—an occasional wrong note (in Schumann's *Kinderscenen,* of all places!) or some harshly jangled sonorities (in the G-minor ballade of Chopin) notwithstanding. But what it has gained at the low end of the dynamic scale is on the order of fantastic. Horowitz now has more shades of sonority between *piano* and *pianissimo* than most pianists have between *forte* and *piano*. He gave the Bellini-like embellishments in the A-minor Mazurka (opus 17 no. 4) a definition, within a sound on the threshold of inaudibility, that hasn't been heard since the days of such titans of the impalpable as Josef Hofman and Moritz Rosenthal. □

Fresh Faces and First Encounters

Recent trends in the world of recording have prompted the creation of a feature to deal with them. It will focus attention on new performers of promise, familiar talent venturing new repertory, and works of quality (old and new) not previously heard in satisfactory recordings.

Instrumental

Bach: Six Sonatas and Partitas for Violin (Vanguard). Paul Zukofsky is well known in violinistic circles as the man to send for when difficulties outrun the abilities of all others (his is the only recording of the Roger Sessions concerto). Here he addresses himself to a different set of criteria and qualifies as a master of another manner, especially in the last three in the set of six.

Beethoven: Sonatas: opuses 53 and 109 (Connoisseur). Antonio Barbosa's prime qualifications as a pianist have hitherto been restricted on records to works of Chopin. His phenomenal fingers give him access to a remarkably propulsive performance of the "Waldstein" (opus 53) and a logical, free-flowing playing of opus 109.

Paganini: Concerto for Violin in E Minor (DG). This recently discovered concerto by the Italian wizard has been dubbed no. 6, though it undoubtedly predates the other five. A thoroughly ingratiating work (a throwback, in melodic line, to Pietro Nardini, sprinkled with brilliance from Paganini's own diamond mine), it is superbly performed by Salvatore Accardo, a great new violinist who looks like Henry Kissinger and sounds like Zino Francescatti. Charles Dutoit conducts the London Philharmonic.

Tchaikovsky: Violin Concerto in D (Philips, RCA). These debut efforts by 28-year-old Mayumi Fujikawa (Philips) and 24-year-old Eugene Fodor (RCA) demonstrate that it is easier to play the violin well than to play difficult violin music equally well. Each has a beautifully controlled command of the instrument, a silky sound, and no concern for technical difficulties. But neither Miss Fujikawa (second-prize winner in the 1970 Tchaikovsky competition) nor Fodor (who shared first prize in the same competition in 1974) has the power of projection to give a personal accent to this much-played piece. Each does better with the affiliated work: Miss Fujikawa with a gently soulful version of the Bruch G minor, Fodor with a graceful, fine-sounding performance of Saint-Saëns's Introduction and Rondo Capriccioso. The collaborators are Edo de Waart and the Rotterdam Philharmonic (Tchaikovsky-Bruch) and Erich Leinsdorf and the New Philharmonia (Tchaikovsky-Saint-Saëns).

Walton: Violin Concerto; Stravinsky: Violin Concerto in D (London). The young Korean virtuosa Kyung-Wha Chung provides persuasive proof of her right to be included among the elite of present-day violinists (without regard for age or sex) in this fine work written to the measure of Jascha Heifetz. The performance of the Stravinsky concerto in D (also with André Previn conducting the London Symphony) is equally creditable to the incredible Miss Chung.

Opera

Prokofiev: War & Peace (Melodiya/Columbia). Of the first fruits of the new arrangement linking American Columbia to Russian Melodiya, this is the choicest: the classic, full-length treatment of Prokofiev's evocation of the Tolstoy epic in much better sound than ever heard before. A product of the massed forces of the Bolshoi Opera under the direction of Alexander Melik-Pashayev, it brings to authentic life the imagination and grandeur of Prokofiev's score. Some of the voices are not prime, but the characterizations unfailingly are. Of outstanding quality is Galina Vishnevskaya's Natasha, Irina Arkhipova's Countess Bezuhova, the Prince Andrei of Yevgeny Kibalko, Alexei Krivchenya as an eloquent Kutuzov, and Pavel Lisitsian, whose voice is almost too "tall" for Napoleon. The chorus, a bright star in itself, profits particularly from the upgraded reproduction, performing Prokofiev's swelling ensembles as they could hardly be heard from other than Russian throats.

Holst: Choral Symphony (Angel). A major work of Gustav Holst rarely performed and never before recorded? The immediate reaction is, What's the catch? On inspection, the catch proves to be that the settings of Keats (including "Ode on a Grecian Urn") are all choral-orchestral, with a single solo (soprano) voice: that it is an intimate work, rather more quiet than demonstrative, and it ends softly. None of these values are of the sort to prompt concert hall performance, but Sir Adrian Boult's sympathetic direction allows the music and text to work their own magic. There is nothing but virtue in the collaboration of soloist Felicity Palmer and the London Philharmonic Orchestra and Choir.

Miscellaneous

Stanley Cowell: Illusion Suite (ECM-Polydor). Stanley Cowell is an uncommonly sure-fingered pop pianist who, with Stanley Clarke, bass, and Jimmy Hopps, drums, makes up a trio worth noting in the small world of jazz chamber music. All the pieces are his own, with a range from "Maimoun" (which sounds like variations on "Goin' out of My Head") to "Miss Viki," whose derivation is more obscure and may even be Cowell's own. More from the same source would be welcome.

Monk Montgomery: Reality (Philadelphia International). Few bass players can control the moods and movements of a small ensemble as well as Monk Montgomery can, heard here with organ, drums, electric piano, clarinet, vibes or strings (according to the needs of a moment). That should not be surprising, for he is a product of the same Indianapolis conditioning that produced several musical Montgomerys. Outstanding among them was his brother, the late guitar master Wes Montgomery. The items include his own "Close Your Face," Bobby Martin's "Reality," and Neal Hefti's "Girl Talk."

This Is the Moody Blues (Threshold). A résumé and conspectus of releases by the five-man group whose members (Graeme Edge, Justin Hayward, John Lodge, Mike Pinder, and Ray Thomas) write their own material. It ranges in sources from Simon & Garfunkel to "Home Sweet Home." The dates (1967–1972) tell their own story of an end rather than a beginning. I.K.

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Seeing Things

by Hollis Alpert

Mixed Mediums

The American Film Theatre, Ely Landau's way of bringing worthy theatrical fare, via filmizations, to a presumably intellectually starved minority, begins its second subscription series later this month. Last season eight films were shown to some 4 million subscribers, thus opening a new path of distribution for what ordinarily would be difficult films to sell. For the new season he has narrowed his choices to five,* all with notable casts and accomplished directors. Certainly Bertolt Brecht's *Galileo* (the first to be shown in the East) is a distinguished piece of work, whether viewed as film or as theater. The director, Joseph Losey, uses the English version prepared by Charles Laughton, Galileo in the play, under Losey's direction, in 1947.

Film purists will continue to quarrel with Landau's basic concept on the ground that plays, adapted more or less straight for the screen, provide unsatisfactory film experiences. And, indeed, the two mediums are distinct and different. Yet, *Galileo* comes close to breaking the barrier between the two. Losey has managed to blend theatrical style with vivid cinematic devices. In no way does he lose Brecht's quality and purpose; rather, by employing film he enhances it.

The question is, Would we rather do without *Galileo* as a film because it isn't entirely cinematic, because it follows the scenic plan of the play, because all of the words are allowed to remain? To be precise, Losey hasn't made a filmed play; he has made something we can call theatrical film. The cast includes Topol (as Galileo), John Gielgud, Margaret Leighton, Colin Blakely, Georgia Brown, Clive Revill, Michael Lonsdale, and Edward Fox—all gifted performers. The words come out bold and clear and are delivered in rich and moderately stylized settings, costumed appropriately. If there is a quibble, it is because Topol's diction doesn't quite jibe with the polished British accents of the others of the cast, but he makes up for this with an infectious vitality. Here is a case where a play takes on more force because it is well filmed.

It has happened before, of course. The Joseph L. Mankiewicz film *Julius Caesar*, made in 1954, had Marlon Brando, James Mason, and John Gielgud in their most powerful prime. Twenty years later, time has not darkened the film. Olivier's *Henry V* remains a gorgeous classic of the screen. Suppose the same cinematic resources had been available when John Barrymore did his magnificent *Richard III* on Broadway.

As for *Galileo*, it takes the teacher of mathematics, living in Padua, amusingly through his demonstrations of celestial phenomena, his borrowing of a new invention, the telescope, and ominously on to his conflicts with the inquisitorial church. Brecht, somewhat simplistically, but with barbed irony, makes the churchmen narrow, pompous, inane, and not without Jesuitical cleverness.

Their vast scheme of the moral and physical universe was disturbed and breached by Galileo's discoveries, and they fought to preserve their view of a God-given order. Brecht's flaw was in ascribing to Galileo his own materialistic philosophy; he has him worrying about the life conditions of the peasantry. This superimposition tends to make the play more propagandistic than biographically, or even artistically, truthful. The canvas, however, is broad and includes a Brechtian and irreverent frolic by a group of strolling players, with music provided by Hanns Eisler. But Brecht is Brecht, and Losey gives him to us whole.

THAT RAUCOUS relic of the Twenties, *The Front Page*, has been freshened up by Billy Wilder for its third movie manifestation, and it literally sparkles with the kind of wisecracks (new ones added by Wilder and his collaborator, I.A.L. Diamond) and stinging fun that was prevalent on Broadway when such as Hecht, MacArthur, Kaufman, and others were in their heyday. Wilder has considerably broadened the physical confines of the play by adding a jail setting, a railway station, a nightclub dressing room, plus a chase through old downtown Chicago. Particularly eye-catching is the detailed re-creation of the city room of *The Chicago Examiner*.

The cast, by and large, is exemplary. Jack Lemmon is in top frenetic form as the reluctant reporter, Hildy Johnson, and Walter Matthau as managing editor Walter Burns makes for audience convulsiveness every time he appears, which, luckily, is often. Carol Burnett as the golden-hearted hooker, Molly Malloy, doesn't quite surmount her television personality, but others, Vincent Gardenia, David Wayne, Allen Garfield, and Charles Durning among them, handle the rapid-fire dialogue with engaging ease. A special word for Susan Sarandon as the much-put-upon fiancée of Hildy Johnson: In her wide-eyed, stunned way, she is just right. Billy Wilder has himself a winner, and that's good news indeed for anyone seeking absolutely surefire movie entertainment. □

*The others in the series: *The Man in the Glass Booth, Jacques Brel Is Alive and Well and Living in Paris*, David Storey's *In Celebration*, and Jean Genêt's *The Maids*.

FILM NOTES

Lenny. A film biography of Lenny Bruce that turns the foul-mouthed nightclub comic into something of a martyr to the cause of free speech. Dustin Hoffman catches his manner convincingly, and Valerie Perrine as his dope-ridden stripper wife contributes a pathetically appealing performance. What is missing is the tortured, hostile, driven nature of the real man, and without this underpinning the script is structurally weak. Bob Fosse's direction of the nightclub sequences, however, has a grimy atmospheric reality.

Freebie and the Bean. A weird comedy about two tough San Francisco cops in pursuit of a numbers boss. The amount of mayhem they precipitate is more akin to fantasy than real life, and the lack of anything close to believability vitiates expert performances by Alan Arkin and James Caan.

Murder on the Orient Express. The famous train leaves Istanbul with a passenger list that includes Lauren Bacall, Ingrid Bergman, John Gielgud, Sean Connery, Vanessa Redgrave, Richard Widmark, Michael York, Rachel Roberts, Anthony Perkins, and, as Hercule Poirot, Albert Finney. It takes two hours of audience time before he solves the murder in the stateroom adjoining his own, but it's an entertaining two hours, and Sidney Lumet's direction gets the best from the players and from Agatha Christie's 30-year-old mystery.

Earthquake. You not only see it; you feel it. There you are, trembling and shaking in your seat while Los Angeles meets disaster. The film follows the by now standard disaster formula: big cast and even bigger special effects. Added to the wonder is the fact that the theater doesn't collapse.

H.A.

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SR Education

Catch Them While They're Young

Student study and travel abroad added an enormously popular dimension to the American education scene in the years following World War II. Many colleges and universities developed their own junior-year-abroad programs, and some of the more affluent institutions established branch campuses in countries around the world. A variety of agencies, such as the Institute of International Education, sponsored or administered two-way exchange programs for both students and faculty. Other institutions, such as the American Field Service and the Experiment in International Living, developed exchange programs for high-school students. Most of these programs were designed to contribute to international understanding by offering students an opportunity to experience a foreign culture at firsthand and to make lasting friendships with young people of other nations.

Two other student programs pursue similar objectives but differ significantly. Children's International Summer Villages (C.I.S.V.), founded in 1951 by Dr. Doris Twitchell Allen, professor emeritus of psychology at the University of Cincinnati, was established specifically to foster international understanding and friendships among children at a relatively early age before national and cultural prejudices have hardened. Thus the plan is designed not for college or high-school students, but for 11-year-olds. From its inception C.I.S.V. has also carried on an extensive research program to determine how effective it has been in achieving its stated objectives.

The villages are composed of about 50 11-year-olds from 10 to 12 different countries. Each national delegation is composed of two boys and two girls and an adult leader. The activities of the village are essentially those of any summer camp. However, both the villages and the delegations from each country are kept small so that individuals will reach out to make friends with those from other cultures.

The most unusual feature of the development of the villages, perhaps, was the decision to limit them exclusively to 11-year-olds. Various ages were tried, but C.I.S.V. finally concluded that 11 was the ideal age, because children at that age, though they already carry the stamp of their respective cultures, are able to accept each other without prejudice. They are also old enough to be away from home and mature enough to understand the purpose of getting together in an international setting. Children at this active age willingly join in a variety of activities, through which they develop a sense of fellowship. Also, at this age language is not a problem. Children typically have no difficulty in communicating through gestures, miming, pictures, and the like, and 11-year-olds learn a foreign language quickly so that they acquire most of the vocabulary used in the daily life of the village.

A companion program that grew out of C.I.S.V. is the International School-to-School Experience (I.S.S.E.), which Dr. Allen founded in 1971. I.S.S.E. is a school exchange program, also designed for 11-year-olds. A team, consisting of two boys, two girls, and an adult from another country, visits a school for a month in the fall. Each child lives in a family with a youngster of the same age and sex, with whom he attends school. In the spring the host school sends a similar team to the school from which the visitors came.

The visiting students attend school with their young host, but during classes where the language barrier might prove insuperable during a short stay (English and social studies, for instance), they meet with children of other age levels in the school and introduce them to the native songs and dances, arts and crafts, sports and games of the visitor's country. Thus all children in the school are given the opportunity to have contact with a foreign culture. Meanwhile, the adult who accompanies the young visitors (usually a teacher) acts as an interpreter when necessary, may introduce classes to the visitors' home language, and meets with members of the community as a goodwill ambassador. (Information about C.I.S.V. can be obtained from the National Association of C.I.S.V. of the United States, Casstown, Ohio, and about I.S.S.E. from Doris Allen, I.S.S.E., R.F.D.1, Ellsworth, Maine 04605.)

Person-to-person contacts across cultural barriers are by no means a sure bridge to international respect and understanding. The difficulties of achieving One World are far more complex than we believed a generation ago—or have even accepted fully today. But without an increasing number of person-to-person contacts, we are unlikely ever to achieve a peaceful world. Learning a foreign language grows more difficult with age—and so does full acceptance of an alien culture. The evidence suggests, however, that 11-year-olds have far fewer problems with either—that significant changes in attitude do occur and that in a high proportion of cases they are lasting. Perhaps one of the secrets of a peaceful future is to catch them while they're young.

JAMES CASS
Education Editor

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The School as Surrogate Conscience

Too many Americans are content to let schools take the rap for society's ills, says an eminent historian who believes that much of education today is "a massive demonstration in hypocrisy."

by Henry Steele Commager

Education has been a central preoccupation of the Western world for 2,500 years, but only in the past two centuries has its function been thought to be chiefly the responsibility of schools—that is, of formal institutions of learning—and it is only in the past half-century or so (a brief time in history) that the task has been handed over almost entirely to such formal institutions of learning.

Schools, in some form, and universities are very old, but until almost our own day neither schools nor universities were for the whole population of a society or for the whole education of society. Both of these notions—that schools should educate everyone, and that they should provide the whole of education—are so new that we are still working out their implications. Certainly there was no such thing in the Old World as universal or even widespread education until the twentieth century, though some German states, Sweden, and Scotland provide partial exceptions. Nor, for all the rhetoric of the school laws of the 1640s, was there universal education in the Bay Colony. It was not until well into the nineteenth century that Horace Mann and his followers called for what we would consider universal free education, and not until after the Civil War that public high schools outnumbered academies and private secondary schools. As late as 1900, while there were some 15 million children in public elementary schools, the public-high-school population was only 519,000, with an additional 1,351,000 in academies and parochial schools. Proportionately fewer young people went to high schools and academies combined than now go to colleges and universities: 1 out of 40 compared with 1 out of 22.

Culver

The New York Times

From one-room schoolhouse to experimental social laboratory—"Taking on the function of moral safety valve."

Throughout most of the eighteenth and nineteenth centuries, the United States provided formal schooling for more children than did any Old World country. That does not mean that the United States provided more education. For it did not have the numerous and elaborate educational institutions of the Old World: ancient schools, academies, and universities; the church; the court; the guilds; the bar; the army and navy; and, along with these, a stable society on the farms and villages in which all children learned what they needed to know in order to serve in the station to which God had consigned them.

In the New World everything was different. Nothing could be taken for granted, and almost everything had to be learned anew: climate, soil, flora, fauna, illnesses and remedies, new forms of farming, new tools; within a short time almost everything was new socially and culturally. But the new habits and practices were not institutionalized, as in the Old World, and could not be relied on for educational purposes in anything like the same way. Americans had no church that could impose its discipline on the whole people, no class system, no hierarchy, no guilds, no professions with rules and titles; they scarcely had families—for families scattered with the wind.

Industrialization and urbanization marked an end to most of the informal education that American children had enjoyed from the early seventeenth century on. This was the first great revolution. By that time the bifurcation between formal and informal education was decisive; education was being assigned chiefly to the schools that were, for the most part, wholly unable to provide more than formal schooling, and education—in the sense in which it had been known in the Old World for centuries and had been provided even in America by the home and the farm—was going by default.

By the mid-twentieth century another revolution in the instruments of education was under way. In the Forties and Fifties, as if to fill the vacuum left by the decline of the household and the church as major educational agencies, the film, radio, television, and popular journalism emerged as full-scale educational instruments. The new agencies competed with the old both in attention and in effectiveness. They competed with schools, to be

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sure, but also with informal agencies. Something had to give way, and it was—predictably—the remnants of an older informal education that gave way—education by work, by family, by church.

What is clear is that the function of every category of education, formal and informal, changed profoundly in less than a century and that we have not yet caught up with the changes. Old instruments and institutions have lost or forfeited their role; new instruments and institutions—so new that we do not yet understand how they work or how to work them—have invaded and conquered much of the traditional educational territory. Is it any wonder that we are bewildered? How could it be otherwise? And we should recognize that as change in the United States is more dramatic than elsewhere, so confusion is deeper, for we lack those ancient institutions, habits, traditions, and authorities that cushion the shock in most countries of the Old World.

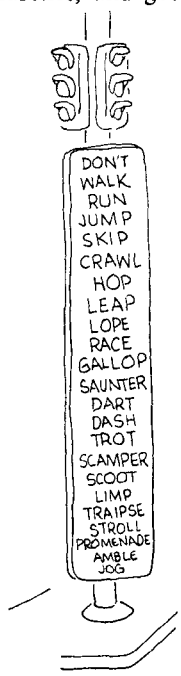
The United States is now more like the nations of Western Europe in its social and economic organization than it was in the past, but we persist in a policy inherited from a very different day, namely in assuming that the school is not only the central instrument of education (which no doubt it is) but also almost the only one, which quite clearly it is not. When the Coleman, the Moynihan, the Jenckes, studies argue that the home and social environment have more to do with the success or the failure of education than does the school itself, their observations are greeted as a kind of treason to education and to democracy. When investigators report to us that the average child spends more time in front of a television screen than in a schoolroom, their findings are greeted with the demand for more education on television—more Sesame Street or Electric Company—rather than with a reconsideration of the interlocking roles of schools and the media. When sociologists lament the disappearance of participatory sports in favor of voyeurism, we are treated—by our President, no less—to homilies on the beauties of pro football or tributes to the lethal competition of the Little League.

In the past we required our schools to do what in the Old World the family, the church, apprenticeship, and the guilds did; now we ask them to do what their modern equivalents, plus a hundred voluntary organizations, fail or refuse to do. Our schools, like our children, are the victims of the failure of our society to fulfill its obligation to Paideia, excellence through education in society's highest ideals.

Not only is there a bifurcation between formal and informal education—that is, between school and society—but also there is a latent hostility—a hostility that in the realm of higher education becomes overt. Increasingly, schools are required to take on the function of a moral safety valve: The more virtuous the sentiments and standards of conduct they inculcate, the more effectively they perform the function of a surrogate conscience permitting society to follow its own bent while consoling itself with the assurance that they are training up a generation that will do better.

What has emerged is something analogous to the distinction of private and public sin that E. A. Ross described in his classic essay on "Sin and Society." Ross pointed out that it was only the private sins that society punished with relentless severity—drunkenness, embezzlement, seduction, wife-beating (we would add drug addiction), and so forth. But society looked with amiable indifference on the far-flung "social" sins of "malefactors of great wealth"—those who corrupted the political processes by bribing legislators or judges, those who sold adulterated foods or dangerous drugs, those who bribed fire inspectors, those who employed child labor, those who evaded corporate taxes. These, as Ross sardonically observed, sat on the boards of trustees, served as vestrymen for churches, and got all the honorary degrees. The disjunction between what is taught in the schools and what is practiced in society provides a sobering parallel.

Thus society rejoices when schools teach that all men are created equal and entitled to life, liberty, and happiness, but has no intention of applying that noble principle to the ordinary affairs of business or government or even to education itself. Thus society applauds the principle of racial equality but does not itself provide the young an example of such equality—knowing instinctively that the example is more dangerous than the admonition. Thus society rewards pupils who can recite the Bill of Rights but has no serious interest in the application of those rights to the tiresome minority groups who clamor for them. Thus society approves when schools celebrate—as they must in teaching the virtues of a Washington, a Jefferson, a Franklin—service to the commonwealth but rewards private, not public, enterprise. It requires schools to teach the primary value of things of the mind but itself prefers the rewards of more material things. It expects schools to teach that justice is the purpose and the end of government but itself practices injustice in almost every area of public life—not least in education. It expects schools to teach respect for the law but elects to high office a President and a Vice-President who display only contempt for the law. It encourages schools to teach the virtues of peace—indeed to make clear that the United States has always been a "peace-loving" nation—but exalts war, wages



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war, and maintains the largest military enterprise.

We can put the disjunction even more pointedly. Can schools save the environment when the most powerful business interests in the country are prepared to sacrifice it for immediate profit? Can education—even research—reverse the tide of pollution when even the government is afraid to take firm action in this crucial arena—afraid to put an end to strip-mining, afraid to arrest the insensate pollution of Lake Superior with poisonous chemicals, afraid to impose sensible limits and regulations on the automobile industry, afraid even to endorse plans for the sensible use of land? Can schools dissuade the young from senseless violence when the government itself engages in ceaseless violence on a scale heretofore unknown in our history and calls the result "honor"?

If our educational enterprise is in disarray, it is in part because we have asked our schools to perform a miracle—to teach the young to understand the world they live in, and the one they are to live in in the future, when we ourselves show little awareness of our fiduciary obligation to that future; to train them for the skills required to work an economy that will inevitably be public when we ourselves give priority to the private economy; to persuade them to respect all the values that we do not ourselves observe. Much of education today is a massive demonstration in hypocrisy, and it is folly to suppose that the young do not know this.

Educators have, of course, long been aware of the dichotomy between what is taught in the schools and what is held up for approval and emulation by most other institutions of society. It was such an awareness that led the Teachers College of Columbia University group—Dewey as inspiration; Kilpatrick, Counts, and Rugg as activists—"to launch a crusade to reconstruct society, calling on the schools to face squarely and courageously every social issue, to come to grips with life in all its stark realities, to establish an organic relationship with the community, to develop a realistic and comprehensive theory of welfare, to fashion a compelling and challenging vision of human destiny." But it is very difficult for the part to reconstruct the whole, and the experience of our schools with such reconstruction through the direct confrontation of great social and economic and political problems has not been encouraging. Do we want good citizens—the reformers asked—the kind that Jefferson conjured up, that Horace Mann trained, that Theodore Roosevelt celebrated? Do not follow the misguided principles or methods of a Jefferson, a Horace Mann, or a Roosevelt, then, but teach civics directly; that will surely produce a generation of good citizens and enlightened statesmen! Do we want racial and religious tolerance and an end to the racism that has stained our history? Teach tolerance in the schools, and then when the children grow up, they will practice it in the schools, in housing, in jobs. Do we want to banish cultural chauvinism and encourage cosmopolitanism in the young, so that when they are adults they will be truly citizens of the world? Teach world literature, world history, world sociology: Introduce children to the arts and the culture of China, of Russia, of Vietnam, of all those peoples who have so much to teach us, and understanding will take the place of misunderstanding. Do we want an end to war and to militarism? The proper study of history will solve that problem—the study of the history of all other nations so that we can truly understand their problems; that—with the support of UNESCO and similar international agencies—should usher in an era of world peace!

Rarely, if ever, in the history of education have so many been exposed to so much with results so meager. To judge by results—the results of the past 40 years or so—this whole enterprise of relying on schools to reform society by direct teaching has been an unmitigated failure. After 40 years of exposure to world cultures, world politics, world geography, we have turned out to be culturally more alienated, politically more isolated, economically more reckless, and, on the world scene, more chauvinistic and militaristic than at any previous time in our history.

The explanation for the failure in what was in effect a case study of our whole problem is twofold. First it is an illusion—a characteristically American illusion—to suppose that a straight line is the shortest distance between two points in the intellectual and moral realms, as in the mathematical. The generation that created the American public knew better. It did not rely on the teaching of current events to solve current problems but took for granted that students familiar with the classics of literature, history, and philosophy would be wise enough to understand whatever problems might arise and resourceful enough to work out solutions. The second explanation is that earlier society was culturally and philosophically harmonious. There was no such deep chasm between what was valued in formal education—what went into Jefferson's "Commonplace Book" or Washington's "Rules of Civility," for example—and what society practiced and exalted: Jefferson the educator and Jefferson the statesman were of a piece, and so, too, were John Adams, Benjamin Rush, and others who operated in both fields.

Our society boasts no such harmony—perhaps no modern society does. A society that is divided, disillusioned, and bewildered, that has lost confidence in its own character and its purpose, cannot expect to achieve unity through the schools. The very fact that we require our schools to do so much that society itself should do is an indication that we do not know what our schools should do and that we are not prepared to do what society itself should do. One advantage of asking schools to do everything is that you then have a kind of experimental social laboratory in which to try out your ideas; another is that as the schools are bound to fail, you then

"You know something, Barclay, this is like something out of Winslow Homer!"

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have a scapegoat and can yourself shrug off responsibility.

ALL THIS SOUNDS as if we were imprisoned in a vicious circle. The schools cannot reconstruct society, and society has little interest in reconstructing itself along the lines that schools might find gratifying. The schools cannot reform education, for most of education goes on outside the schoolroom. Society, which created a dual system of education, seems content with the perpetuation of that system. Yet only if society recognizes, as I think it did in eighteenth-century America, its responsibility to Paideia will it permit—and commit—all of its institutions to work in harmony with its schools.

That is part of our task—to enlist all educational agencies in an enterprise of education that shall embrace the whole of society; to make clear that education is not something we hand over to schools and then forget about (except at football or basketball games or graduation exercises) but is the responsibility of the family, the government, the church, television, newspapers and magazines, business (which might profitably begin the enterprise by using advertising for purposes of enlightenment instead of purposes of deception) and labor, the great educational organizations, such as the Office of Education, the National Education Association, and the scores or even hundreds of private voluntary associations ranging from the Parent-Teachers Association to the League of Women Voters, the Masons and the Elks, the Rotary and Kiwanis, the American Legion and the Veterans of Foreign Wars. We could go on and on. Even the universities might cooperate by integrating with their schools of education (an absurd name, this, as if the whole university were not a school of education). Perhaps in the nature of things, it is an objective that cannot be realized. Perhaps the only way of achieving that integration is to turn the whole university into a school of education—what else is a university? And does not the division within the university between learning and education mirror the division in our society between education and schooling? Should not the functions of schools of education be absorbed in all the branches of the university?

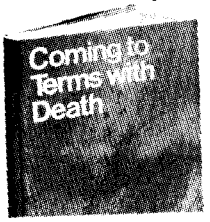
It would be euphoric to suppose that the academy could reform both the school and society and integrate them into a single and unified moral, social, and intellectual educational enterprise. All we can do is to act on the admonition of George Washington (and it is somehow symbolic of our problem that we do not know whether he ever really made it or not): "Let us raise a standard to which the wise and the honest can repair. The event must be in the hand of God." □

This article is adapted from a paper presented at Project Open, a U.S. Office of Education conference held last summer at Southampton.

"Forthright"
—Kansas City Star

Coming to Terms with Death

by Fred Cutter



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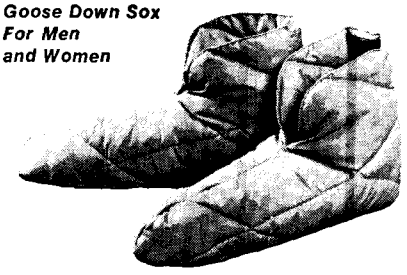

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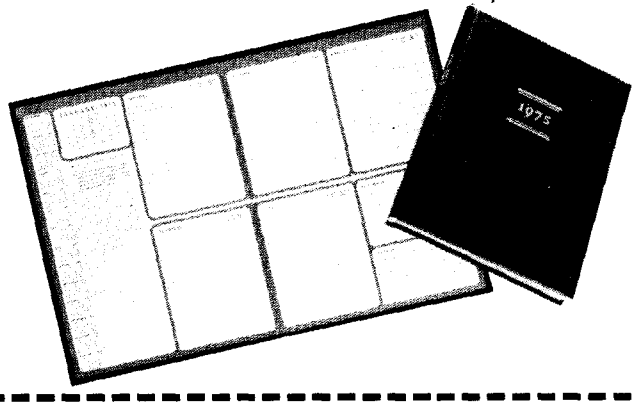

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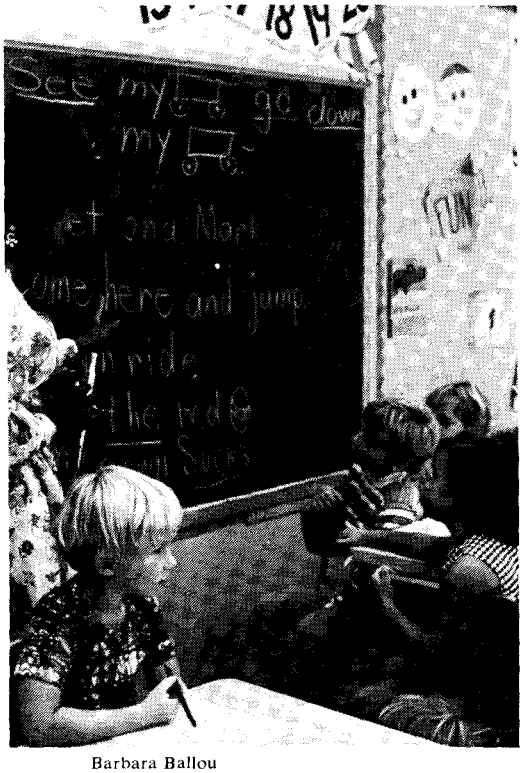
An Experiment With Tradition

by Fred Hechinger

When I learned that the Palo Alto, Calif., Board of Education had agreed to establish an alternate school, dedicated to the Three Rs and a structured curriculum, I was surprised and apprehensive. I was surprised that the counter-revolution had begun so soon, and I was troubled at the prospect of another wave of reactionary rote learning. Would the American people once again be sold the idea that education can be good only if it tastes like bitter medicine?



Barbara Ballou

First graders—"A low level of noise."

The worst of those misgivings were instantly dispelled during a recent visit to the Hoover Elementary School, the temporary home of Palo Alto's "experiment" in traditional education. Nothing about the school smacks of the rigidities one associates with the perennial call for a return to the old verities and the Three Rs. At a first glance the only noticeable difference from any other school was an air of courtesy and a low level of noise. The children seemed less frantic and appeared relaxed rather than regimented or submissive.

Fred Hechinger is on the editorial board of The New York Times.

A group of youngsters were skipping down the California-style open-air corridor. "Good morning, Mr. Clark," each one of the children called out, and two stopped long enough to shake hands with Wallace Clark, the principal.

In the classrooms activities varied. The second graders were working on their own, doing simple exercises with letters and numbers. Each time a child had a problem or finished a particular assignment, a hand shot up and the teacher came over to help or to approve.

When a little girl was asked how she liked her new school, she beamed. "It's great," she said. Then she was asked whether it was better than the school she had come from and, if so, why. "It's more quiet," she said. "You can do things without being bothered."

Mrs. Stenetta Taylor, an experienced black teacher in charge of the first grade, saw the teacher's advantage in much the same light. Although she had come from one of the best schools in the area, she regarded her position at Hoover as an improvement. "My classroom is my own here," she said. "I can teach in my way."

Barbara Ballou, another teacher—a graduate of Swarthmore College and New York's Bank Street College of Education—said emphatically: "This is where I want to be. For the first time, I've found a place where I can enjoy elementary-school teaching."

Actually nothing that a visitor sees at Hoover is startling or revolutionary. The school's interpretation of "traditional" education is no throwback to *McGuffey's Reader*. The benches are not screwed to the floor, and the children are not arranged in neat rows—although the teacher definitely presides over the class.

Yet two things about Hoover are worth noting. First, only a few years after the establishment of alternate schools had invariably meant alternatives to traditional education, a basically liberal community has considered it desirable to establish a structured, traditional alternative. Second, disenchantment with the latest neo-progressive wave *can* lead to a rational, rather than a reactionary, search for conservative answers.

Hoover was authorized last summer after extensive community debate had made it obvious that there was a demand for a traditional alternative. The prospectus said that "the contemporary school," as Hoover calls itself, "will emphasize academic skills and subject matter and the establishment of good study habits . . . [in] a quiet and orderly environment which many children need in order to learn . . . [and] a majority of school hours will be devoted to the teaching of reading, writing, spelling, language, and arithmetic. . . ."

Children, a statement of "standards" said, will not "intimidate, harass, or threaten other students, use profane language or gestures, be disrespectful of another's property. . . ."

Remarkably few discipline problems have occurred. A teacher from another school recently stopped in and asked to see the files on a youngster who had chronically been in trouble. When the teacher was shown a perfect record, he said, "That can't be our Jimmy."

At present, 150 pupils are enrolled in grades one through six. They were chosen on a first-come, first-served basis. There is a substantial waiting list, however, and when the experiment moves to larger quarters next September, enrollment is expected to double. Ultimately, Mr. Clark hopes to get permission to expand the school so that it extends from kindergarten through grade eight, with a total of about 350 pupils.

The basic unit at Hoover is the self-contained classroom that is emphatically the teacher's castle—and responsibility. But a teacher's independence within the classroom is by no means based on professional isolationism. "Our fundamental concept," Clark says, "is that 'we' are working things out—principal and teachers together. If the teachers don't take part, it's no good." All teachers are at Hoover by choice, not by assignment.

"I listen to all the proposals," the principal says, "and I hear all the complaints. But in the end I make the decisions. Parents are not encouraged, or even allowed, to interfere with the running of the school."

A stylishly tweedy, attractive blonde mother agreed: "Remember, this is not a neighborhood school that has to please its immediate surroundings. It's a school of choice." The implication is clear—if you don't like it, go somewhere else.

The school's most obvious limitation now is its homogeneity. It has an air of upper-middle-class white affluence. Although a few black and Mexican children are scattered throughout the grades, it would be stretching matters to describe Hoover as integrated—economically, socially, or racially.

All who are concerned deny any de-

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sign in this pattern but point out that Palo Alto does not provide school transportation. As a result, the less-affluent, less-mobile families are shut out.

Clark considers the transportation question only a temporary deficiency. Palo Alto has approved a citywide "dial-a-bus" experiment in mass transit, and if the program gets off the ground on schedule, the alternate school's enrollment should become more mixed next September.

Meanwhile, the traditional experiment—if there can be such a contradiction in terms—seems to please its original participants. Reports on work in progress, but not grades, are sent home every Friday, augmented by quarterly report cards indicating grades from A to D. Homework is given in all grades but only in moderate quantity—up to a maximum of one hour a day in the sixth grade.

Clark expects teachers to assume personal responsibility for the children's progress. (This approach explained a teacher's casual remark in the course of a factoring exercise in a mathematics class earlier that day. "See you in the afternoon," he had said to a youngster who seemed unsure of the answers.) While the emphasis is clearly on structure and cognitive learning, it is equally evident that the school in no way rejects the positive educational advances that have resulted from the last decade's turn toward greater concern for the rights of children.

More and more signs indicate that Three-R schools are springing up in a number of places and that the trend may well accelerate. Given the mood of the time, the danger is increasing that such a counter-revolution will once again be taken over by reactionary forces who, in the past, have so often turned schools into oppressive, unimaginative places that kill the joy and the excitement of learning. Worse, such strongholds of educational reaction also tend to become bastions of political reaction.

Hoover is interesting and attractive because it seems to say that it is possible to be traditional without being doctrinaire, and—perhaps what is even more important—that the past decade has been excessively doctrinaire in the kind of alternatives offered to American parents. If Hoover does suggest another swing of the pendulum, its own swing is gentle rather than wild—good news in the American education annals, which have recorded too many self-righteous extremes. □

The Educator's Bookshelf

The Place of the Arts in New Towns, by Judy Murphy, 72 pp., $3.00; *Community/School: Sharing the Space and the Action*, by Larry Molloy, 96 pp., $3.00; *Five Open Plan High Schools*, 51 pp., $3.00.

Reviewed by Stanton Leggett

The Educational Facilities Laboratories is a singular creation of the Ford Foundation which, over the 15 years of its existence, has contributed mightily to the improvement in quality of the physical environment for education. E.F.L. hit its peak, in my view, a few years ago, when it published Robert Probst's report *High School, the Process and the Place.* That book had qualities of reflection, of concern with human values; it led the eye to the contemplation of small miracles.

Judy Murphy's *The Place of the Arts in New Towns* has a bit of that same quiet illumination that involves the reader in the search for space, for beauty in all its manifestations in new or old towns. It describes the process of planning programs in the arts and finding suitable space in which to operate. Special attention is given to the planned new towns that are spreading in all parts of the world, but it could just as well be called *The Place of the Arts in Every Town.*

The needs are simple: "The most commonplace and least specialized spaces lend themselves to the arts; indeed, can even inspire them." Citing the problem presented by new towns that are so carefully planned, the author suggests reusing old spaces—an old firehouse where the memory of the horses lingers—or combining with schools or churches, or waiting until age releases spaces that were designed for other uses. The report decries the mini-mammoth cultural arts center, the developer's gift to the sales force, and quotes Wolf von Eckhardt's admonition to take culture "in smaller, humbler doses and . . . spread its blessings around the city, close to where the people are."

But E.F.L. is interesting, if not necessarily consistent. *Community/School* does all the obvious things. Bigger is better in this report, and you get an A with stars if you can crowd the whole town, the mayor, the local out-patient clinic, and the kids into your next middle school. There is room here for the prescription of "smaller, humbler doses." Molloy describes his concept of the community school as a composite of everything and as "a veritable shopping center for social services for every age and need." In his headlong chase after the new, he should have remembered the 1940 book of the two Engelhardts, *The Community School*, in which they question "the belief that education is best carried on . . . in a building designed for educational purposes. In this community the school is in the cooperative store, the grist mill, the agricultural shop and the community laundry." Take your pick.

Five Open Plan High Schools describes the physical arrangement of a series of new secondary schools where the staffs seek different arrangements of teachers and students in order to develop educational programs that really individualize learning. These schools have in common large carpeted learning areas. The book is made up of floor plans and excellent photographs of five open-plan high schools, designed for flexibility and change. The presentations are helpful in visualizing the operation of the schools. The report, no doubt, will create a lemming-like rush to see the buildings. I, for one, plan to make the journey.

My real quarrel is with the anonymity of the report, for apparently no one will admit to having written it. Since, despite disclaimers, it is an evaluative book, I would like to know who did the evaluating.

For example, full credit is due the writer who put pen to paper to describe traditional education as "cultural mismanagement of students." And I like the unwitting humor of the delicious juxtaposition of photographs of endless acres of carpet broken here and there by furniture, and the recurring wail of the author that principals and teachers were not involved in planning the space. Get off your hassock, stupid, and move the furniture! At any rate, the pictures tell the story. □

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	136 P	137 F	138 Y	139 Q	140 T	141 L	142 G		143 L	144 E	145 C	146 U	147 Y		148 A	149 X	
150 P	151 M	152 Q	153 U	154 G		155 C	156 I	157 L	158 D	159 O	160 Y	161 F	162 E	163 J		164 X	165 H
	166 Z¹	167 R	168 A	169 C	170 J	171 O	172 M	173 N		174 Q	175 F	176 G	177 R	178 S	179 I	180 E	181 Y
182 T	183 L	184 V	185 Z¹	186 U	187 P		188 F	189 S		190 Z	191 N	192 I	193 O	194 C		195 Y	196 F
197 O		198 D	199 Q	200 P	201 W	202 R	203 Z¹		204 L	205 J	206 Z		207 E	208 G	209 M	210 R	211 N
212 Y	213 K		214 I	215 A	216 Z	217 E											

INSTRUCTIONS

If you've never solved one of these puzzles, it will probably look much more difficult than it actually is. If you can answer only a very few of the WORDS correctly, you're on your way to solving the puzzle.

Fill in the numbered blanks of all the WORDS you can guess, and write the letter of each numbered blank in its correspondingly numbered square in the diagram. The letters printed in the upper-right-hand corners of the squares indicate from what WORD a particular square's letter comes.

The diagram, when filled in, should read as a quotation from a published work. The dark squares are the spaces between words. If there is no dark square at the end of a line, a word may carry over to the line below.

The first letter of each WORD, reading down, will spell the name of the author and the title of the work from which the quotation is taken.

You should find yourself seeing words and phrases taking form in the diagram; so you can work back and forth, from WORDS to diagram and from diagram to WORDS, until the diagram is filled in.

CLUES

A. Ancient Celtic stringed instrument

B. Of a Lower and Middle Pleistocene culture of East Africa

C. A neighbor whose house is on fire

D. Oscine birds of the family Laniidae

E. Act of drenching or staining with blood

F. Mexican state whose capital is Monterrey (2 wds.)

G. Gamboled, showed off

H. Larger than normal

I. The act or an instance of nodding one's head

J. Parcels, metes, distributes

K. Loot, bread, shekels

L. Ensign, banner, standard

M. Dregs

N. Tramp, hobo

WORDS

68 107 148 168 215

1 24 84 96 52 59 74

82 126 169 60 69 145 155 194

198 29 38 45 102 113 158

180 207 98 109 144 162 217 10 34 42

85 106 123 161 175 75 137 188 196

12 108 127 142 176 208 154

165 13 28 56 63 94 131

117 156 179 192 214 6 47 90

103 129 170 205 11 50 73 81 101 163

213 16 83 121

143 157 183 204 99 118 8 88 141

151 172 209 7

173 191 211 58 71 95 125

CLUES

O. One of "The Perils of Pauline," perhaps

P. Largest industrial center of Siberia

Q. About, roughly

R. Excesses

S. Electric ray

T. In a mischievous way

U. Impassioned, emphatic

V. Former

W. To face, as an embankment, with masonry or other material

X. Adam's third son (Genesis 4:25)

Y. Range whose highest peak is Mt. Kosciusko (2 wds.)

Z. Humorous awareness of the ridiculous and absurd

Z¹. Rare trivalent metallic element found in gadolinite and other minerals

WORDS

159 171 193 14 51 197 27

136 86 36 110 187 200 150 19 32 61 26

35 174 199 48 105 132 152 5 57 139

44 119 76

167 202 20 89 177 210 4 33 64

178 40 92 111 189 21 65 80

93 114 2 124 17 140 182 135

46 67 146 186 23 37 153 134

30 54 115 184 77 43 133 120 62

201 53 9 78 3

18 149 164 122

72 66 39 147 97 31 112 138 181 212

195 160 15 79

206 55 22 25 190 91 130 100 87 116 216 41

49 104 203 70 185 166 128

Answer to *Double-Crostic No. 63* appears on page 48.

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Light Refractions

by Thomas H. Middleton

Stow That Line

Back in the January 26, 1974, issue of *SR/W, Light Refractions* was about the use of football metaphors by government officials in describing what our problems are and how we can deal with them. I mentioned that Rep. Gerald Ford, during the hearings for his confirmation as Vice-President, had said, "You don't go out and tackle your quarterback once he has called the play."

I objected then to the football jargon as an inept oversimplification of infinitely complex problems, and I feel even more strongly about it today.

As President, Ford is still bogged down on that soggy gridiron. The world is in very serious trouble in terms of energy and food; the United States is the leading consumer of the earth's raw materials; and the President says, "WIN!" As in the case of so many acronyms, "WIN" was thought of before "Whip Inflation Now," of course. "WIN" is in a class with "Fight, team, fight!" as a political slogan. Back in the time of the N.R.A., "We Do Our Part" at least had the virtue of making a statement.

On October 30, President Ford told the members of his Cabinet to hold the line on spending. "I will hold every department responsible," he said. "You have the ball. You must carry the ball. If you don't score, it's your fault."

Don't get me wrong—as a good American, I like football as much as the next guy. But a serious matter of survival deserves something better than "carry the ball," "score," and "WIN."

This is an excellent example of the use of language in setting the tone of an enterprise. Having established the tone with "WIN," the President blamed inflation largely on the high cost of oil and then went on to tell us about some of the helpful energy-saving hints he'd received from concerned citizens. The fact that there are lots of concerned citizens is good, and the fact that they send their ideas to the President is encouraging. But it's just not true that if we forgo that extra trip to the store, keep our thermostats at 68 degrees, drive at 55 mph, and stop listening to our stereos, the energy crisis will be solved.

The United States, as everyone knows, has been unashamedly—even arrogantly—gluttonous in its use of the earth's raw materials. Richard Nixon actually boasted that this country consumes about 30 percent of the global total.

There's an aura of unreality surrounding our national energy policy, and I'm sure many millions of us are aware of it and are deeply disturbed by it.

Perhaps I'm giving too much importance to the language of the President, but it is a part of the problem, just as it was in Vietnam. We couldn't stop the bombing and withdraw because "you don't punt when you're on your opponent's five-yard line." And now, when many Americans are living on dog food and garbage because of high prices and there's stark famine in parts of Africa and Asia, we are given "WIN" and "you have the ball."

What I'm sure most Americans would like to hear is that we're going to try to put some restrictions on the amount of gasoline our cars should burn; that perhaps we'll stop the insanity of putting up office buildings that are virtually hermetically sealed so that we have to burn enormous amounts of fuel to create an artificial atmosphere in them no matter what the weather; that we might learn to bear a certain amount of heat and cold simply by dressing sensibly; that we'll start thinking of ways to salvage the millions of tons of excellent potential fertilizer that we now cart off to be burned in garbage heaps or flush into sewers from toilets and kitchen garbage-disposal units; that we're going to invest a lot of money and brainpower to utilize energy from the sun, the winds, the tides, and anything else that can't be used up when we've come to depend on it.

Obviously, such radical shifts in direction would be neither easy nor quick, but as the old saying goes (dating way back to July 20, 1969), "If we can put a man on the moon, we should be able to . . . (fill in with the project of your choice)."

At any rate, most of us would welcome someone in government who sounded as though he took our problems—national and global—more seriously than the problems of the Cowboys *vs.* the Redskins.

I think it was Alistair Cooke who referred to the Eisenhower administration as "eight years of government by bromide."

At a time like this, we can't afford government by "We want a touchdown." □

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Manner of Speaking

by John Ciardi

The Way Things Are

I. MATERIALISM: About 25 years ago Robert Frost went to South America as a cultural ambassador and returned with a story he enjoyed telling.

"They kept asking me about American materialism," he would say. "I told them, yes, we are a materialistic people, but we are worried about it. I explained that I have traveled to many colleges and been a guest in many American homes, and that I have never gone into an American bathroom without finding a set of scales on the floor. That's how I know we are worried about our own materialism."

II. RELIGION: But Americans are not only worried about their own materialism: They are religious about it. How else can one explain the vocabulary of American business? A card enclosed with some goods I ordered read: "The maker cannot be responsible for delays in promised delivery, but all orders will be manifested to consignee within three days of credit substantiation."

My insurance company wrote me that I had 10 days of grace on my delayed renewal.

A note came due, and I had to take some bonds in for redemption. It was either that or file for bankruptcy and be absolved of my debts. In one way or another a man puts down enough cash to show good faith, and his order is confirmed.

I won't pretend I have the whole vocabulary, but *maker, promised delivery, manifested, substantiation, days of grace, redemption, absolved, good faith,* and *confirmed* are certainly clues to something.

Do they suggest that we are religious about business, that we are businesslike about religion, or that we don't know one from the other?

I sense, as Robert Frost did, that we are worried about it. This morning I spread the financial pages of the *Times* on the bathroom floor. I had only to stand on yesterday's market quotations to feel myself grow less and less materialistic and more and more worried about it.

I sense I am feeling my way to some insight that will not be said flat out. Faith speaks in parables, doesn't it? Very well then:

III. A PARABLE: A misguided sparrow remained in Siberia for the winter and was found all but frozen to death by a kindly and thoughtful Siberian, who tucked it inside his fur coat to warm it, thinking to take it home with him.

The thought came to him, however, that the heat of his house might misguide the misguided sparrow into thinking spring had come, and that, once revived, it might dart through an open door only to be nipped again by the cold while still warm from the heat of his fire.

As he approached his house with this worry upon him, the kindly Siberian saw one of his cows drop a steaming end-product, and he saw at once what he must do. He deposited the sparrow in the deposit, tucking the poor creature in up to its neck, and left it there with his blessing. The heat of the flop, he knew, would revive the sparrow, and the returning chill would be so gradual that the poor misguided bird would have time to adapt to the freeze.

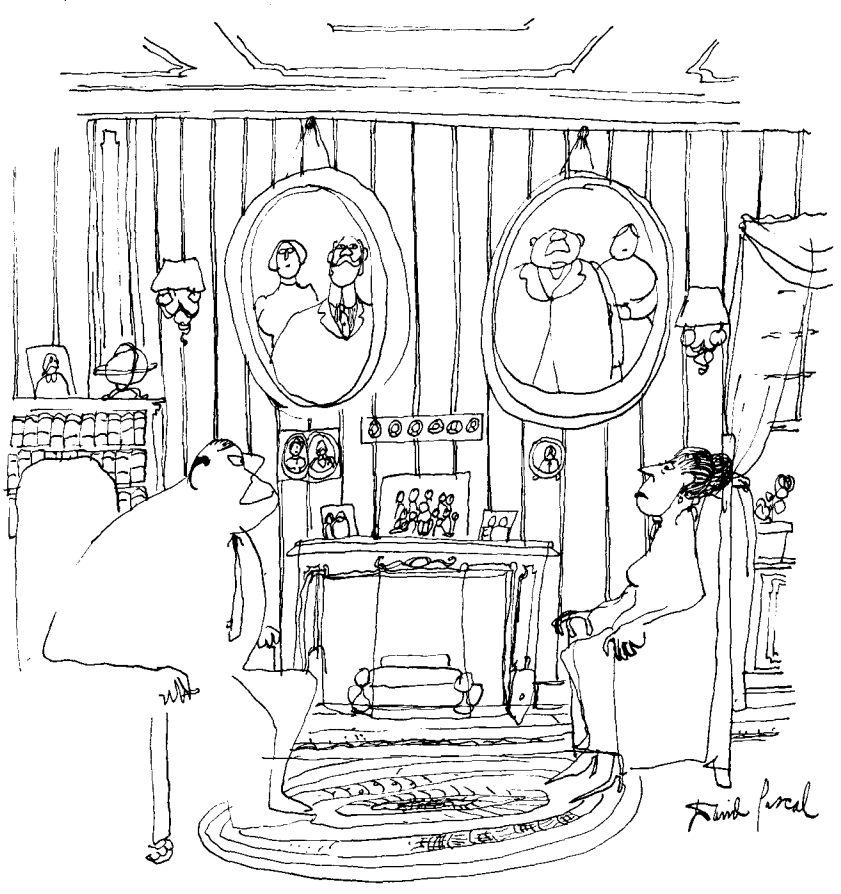
So much for kindly worry. The heat did revive the sparrow. So revived, it began to sing for joy. Alas, who knows when joy will turn to sadness? A Siberian fox, too hungry for kindly intent, heard the singing, pounced upon the bird, and took it down in one gulp. Either that fox was unworried about its own materialism, or it was standing on its own winter of frozen quotations and was ready to grab at anything that might sustain the spirit.

Such speculations about the character and the situation of the fox to one side, there are three separate morals to be found in this parable, and any man would do well to put them on his own scales to worry about.

First: The one who gets you into it is not necessarily your enemy.

Second: The one who gets you out of it is not necessarily your friend.

Third: When you are in it up to your neck, have the good sense to keep your mouth shut. □



"I feel our little love nest has become a Strindberg set."

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World Environment Newsletter

PREPARED BY PHILIP W. QUIGG FOR THE INTERNATIONAL INSTITUTE FOR ENVIRONMENT AND DEVELOPMENT
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World Food Conference: Strong Goals, Weak Commitment

Global conferences of governments are designed to get the world's attention. In this regard, the World Food Conference in Rome did better than most. Further, the 1,400 delegates, representing 130 nations and 47 U.N. agencies, put together some solid proposals. But, as with its predecessor meetings, "action plans" and "global strategies" remain expressions of intent until they are given substance by the political will of individual governments. For the most part, that will has yet to be shown. Our correspondent in Rome writes:

"Those who feel that the conference was something of a disappointment note that agreement on broad policy outlines was not matched by specific commitments to action where action is clearly required. The United States made no specific new commitment of food aid and no financial commitment to assist agricultural development above what is currently before the Congress. What the United States did specifically pledge was modest indeed: a total of about $100 million for applied research in agriculture and nutrition, nutrition aid to especially vulnerable groups, and the treatment of blindness and anemia.

"The really specific and helpful commitments came from elsewhere. Canada pledged, in addition to more for agricultural development aid, 1 million tons of food aid per year for the next three years, a substantial increase over its current level. Australia promised to follow suit. Sweden committed 75,000 tons of wheat per year for each of the next three years for international food aid, about half through the United Nations' World Food Program and the remainder to be held on call for emergency needs.

"Norway, noting its earlier special contributions of $7 million to the FAO fertilizer pool and $10 million to the U.N. Special Fund, announced a new pledge of 10,000 tons of wheat for emergency needs. Because Norway imports 90 percent of its grain and wishes to avoid a straight cash purchase of 10,000 extra tons on an already tight world market, it will free that amount by mixing homegrown barley with wheat to make bread. With 10,000 tons less barley for cattle feed, Norwegian diets will move 'toward a relatively lower consumption of grain-based animal products' and the Norwegian people toward direct participation in a more responsive world food policy.

"Hungary announced a decision to increase its contribution in kind to the World Food Program by 25 percent; Yugoslavia has already doubled its previous level. Iran pledged a first-year contribution of $150 million for agricultural development, and the Netherlands, New Zealand, and Japan made particularly positive promises of increased aid, though without specifics. . . .

"In sum, positive steps were taken at Rome, though their effects will not be felt as immediately as many wished. But the conference does signal a willingness, expressed more fully by some governments than by others, to seek to pass through the lean years of food shortage together rather than separately. While the U.S. government has failed to sense the urgency of the need and to respond at a new level, other governments are clearly prepared to pick up where American leadership falters and to move toward more global solutions to the world food problem."

The difficulty is that "global solutions" are virtually impossible without the strenuous participation of the United States, which was vague in Rome primarily because Washington as yet has no agreed policy. Nevertheless, the United States has assumed a strong moral commitment, and it is significant that the first operative paragraph of the first resolution approved by the conference adopts the language of Henry Kissinger in Rome: The international community as a whole accepts the goal "that within a decade no child will go to bed hungry, no family will fear for its next day's meal, no human being's future and capacities will be stunted by malnutrition."

Chairing the First Committee throughout the two weeks was Sulaiman A. Jabathi, permanent representative of Sierra Leone to the FAO. Ebullient, humorous, and refreshingly unconventional, he knew how to take advantage of adversity.

On the closing Saturday, after five hours of continuous meeting without a break for lunch, the English, French, Spanish, and Russian interpreters simply walked off the job, leaving only the disciplined Chinese. "Just as we are

What the Conference Did

- Approved a Declaration and 20 resolutions with 123 operative paragraphs, the majority of which dealt with long-term strategies for increasing food production and gave sensible attention to nutrition, soils, water management, fertilizer, pesticides, population, rural development, research and training, and the role of women.
- Set a goal of 10 million tons a year of food aid to developing countries (generally considered a bare minimum).
- Created an International Fund for Agricultural Development that for "potential" as well as "traditional" donors may prove more attractive than existing institutions.
- Provided that national food reserves, when they can be created, shall be internationally coordinated.
- Instituted a Global Information and Early Warning System for Food and Agriculture so that deficits may be better anticipated and areas of surplus identified.
- Established a World Food Council to coordinate all efforts to fulfill the objectives set forth by the conference.

What the Conference Did *Not* Do

- Obtain any significant amount of pledges of financial aid, despite wide agreement that foreign assistance for agricultural development in the Third World must be increased from $1.5 to $5 billion annually.
- Persuade the United States, by far the largest grain exporter, to specify an increase in food aid above the 3.3 million tons announced earlier. (A similar reticence was shown by Russia and the European Community.)
- Establish an international emergency grain reserve.
- Induce the Chinese to participate in the Global Information and Early Warning System. (The U.S.S.R. was evasive.)
- Persuade the developed nations to extend additional trade preferences to the developing nations.
- Adopt any measure binding on all parties (nor was this expected).

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short of food, now we are short of interpreters," exclaimed Mr. Jabathi in exasperation. "So let us continue this starvation exercise." He then managed to get each faction among the 130 countries to promise to forgo any further amendments to the draft Declaration under discussion. As each group in turn agreed, it was applauded by the others. Soon the controversial text was adopted, in the form ultimately approved by the full conference.

Prior to the conference and at the request of its secretary general, Sayed Marei, Barbara Ward (Lady Jackson) convened a forum of experts under the auspices of the International Institute for Environment and Development. The diverse group of 25 internationally known figures from 16 countries adopted a declaration designed to imbue the arriving delegates with a sufficient sense of urgency. According to an official U.N. release, "The Forum considered that if the World Food Conference ended without a firm commitment to the immediate financial needs of the poorest countries, the conference would have failed." That was not precisely what the declaration said, but it was a fair inference, and by this measure the conference failed.

A Small Human Error in Bantry Bay

Bantry Bay in County Cork forms one of the most beautiful stretches of the Irish seacoast. It is also the deepest natural harbor in Europe—an ideal shelter for fishermen and Very Large Crude Carriers (over 200,000 deadweight tons). In 1967 Gulf built an oil storage and transshipment terminal on Whiddy Island, nestled deep in the bay. Supertankers of up to 326,000 tons enter here to have their cargoes transferred to smaller "shuttle" tankers capable of entering European ports. Bantry Bay has no harbor authority and is unsupervised by local or national government. In seven years Gulf has acknowledged 23 oil spills, of which the latest was the second largest in Europe.

Late one afternoon, the 93,000-ton tanker *Universe Leader*, flying the Liberian flag and chartered from a subsidiary of National Bulk Carriers of New York, began loading Kuwait crude destined for Spain. At some unknown time and for some unknown interval between then and 7:30 the next morning, one of 52 sea valves 30 feet below the waterline was left open. (There is a valve in each tank for flushing before reloading.) At first Gulf said that 175 gallons had been spilled and then revised the figure to 8,850 gallons, while Irish and English newspapers were estimating the spillage at 250,000 gallons. Only when the *Leader* finished loading and reached its destination in Spain was the true figure known: The tanker was short 2,597 tons; 650,000 gallons had been disgorged in Bantry Bay.

Oil slick covered 22 miles of shoreline, closed down three fishing villages, and did unknown damage to shellfish beds. (Fortunately bird migrations were over for the season.) After a period of intense, nationwide indignation, the people of Bantry curbed their anger. The unemployed fishermen were being well paid to assist in the cleanup and were compensated for their loss of gear. Gulf provides about 200 urgently needed jobs, and free-spending seamen from the tankers add to the prosperity. When the minister for power and transport ordered five waiting tankers out of the bay (contending that by agreement only one at a time was permitted), Bantryans couldn't wait to get them back.

Anyway, the spill in Bantry Bay was less than 1/25th the oil that recently poured from the broken hull of the *Metula* into Chilean waters (*World Environment Newsletter,* November 30).

Global Report

Rotterdam—A coalition of French, Dutch, and German environmentalists is suing a French firm for pollution of the Rhine. The summons served on Mines de Potasse d'Alsace, which discharges 5 million tons of chloride wastes annually, is answerable in a Dutch court here. The action is permissible under a regulation of the European Community that appears never to have been used. The suit is considered the opening shot in a private effort to accomplish what governments seem unwilling to do.

The coalition calls itself the Reinwater Foundation, a pun on *Rhine* and *rein,* meaning pure. It has the support of three Dutch firms of market gardeners that are disastrously affected by the river's pollution. The foundation is asking not only for damages but also for a ruling that the discharge of salt waste by Mines de Potasse is unlawful. The chlorine content of the Rhine in Holland is four times the maximum permissible level for horticulture.

Madrid—The toughest energy-conservation measures existing anywhere may be in Spain. Electric-power plants are restricted to 6 million tons for the 12-month period that began in October. Industries will pay a surcharge on any oil above a quota based on 90 percent of their 1973 consumption. Heating oil is being limited to 80 percent of last season's consumption, and Spanish airlines are under orders to cancel flights with low occupancy. Outdoor lighting has been drastically reduced, television stations cease broadcasting at 11:30 P.M., and public entertainment stops at midnight except on holidays.

Baku, U.S.S.R.—The sturgeon was in trouble even before World War II. Then the cause was overfishing. More recently the threat has come from pollution and the elimination of spawning grounds by the erection of hydroelectric dams. All the major rivers flowing into the Caspian Sea, source of 90 percent of the world's catch of sturgeon, are now blocked.

To replace these natural spawning grounds, 12 fish farms have been built to raise 50 million fingerlings per year. According to Soviet sources, the Caspian now contains more than 200 million adult beluga and sturgeon of various species. The annual catch is 20,000 tons, and the Russians believe they can double this figure in the next few years. Crossbreeding will help to achieve this goal. Whereas beluga and most sturgeon mature slowly, requiring more than 15 years to reach marketable age, scientists have developed a hybrid beluga, which matures quickly, prospers in all kinds of water, and "is not finicky about food"—that is, it can take pollution.

Bonn—In fulfillment of the Pollution and Noise Abatement Act, 11 sets of federal regulations, including hundreds of detailed specifications affecting industry and the public, have been issued by the Ministry of the Interior. One of the more novel edicts applies to the use and permissible noise level of lawnmowers. Not only is there now an evening curfew on lawn mowing, but the practice is banned between 1 and 3 P.M. on weekdays if the mower exceeds 60 decibels. Power mowers above 75 decibels may no longer be sold, and the noise level will be reduced to 67 decibels in 1978.

Meanwhile, the city of Vienna has passed a law prohibiting the use of power lawnmowers at any time during weekends and holidays. Violators may be fined up to $150.

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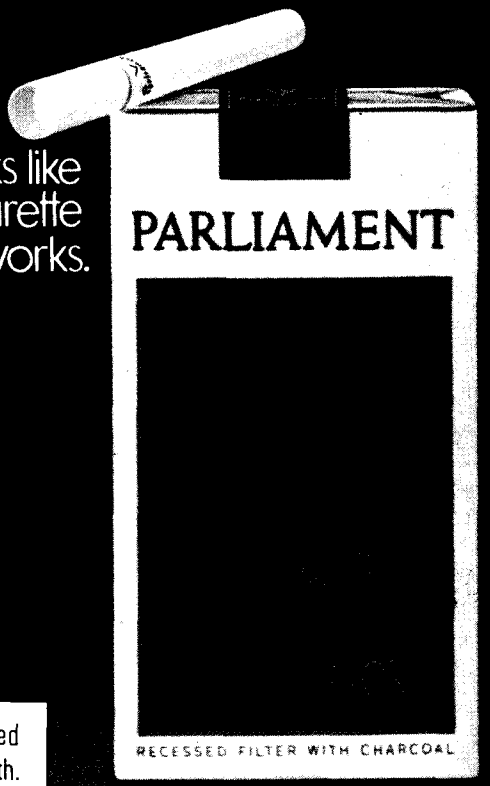

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